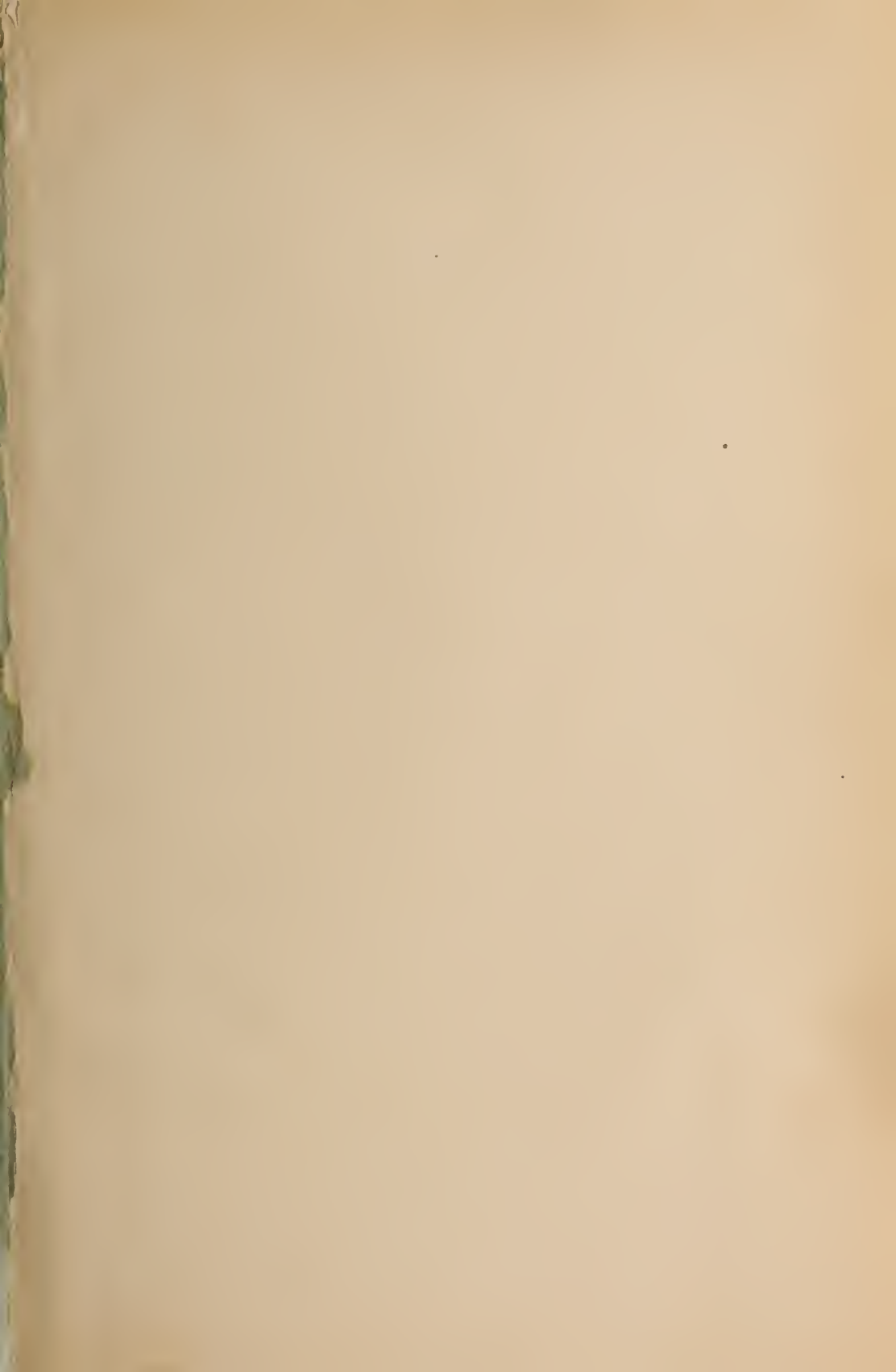


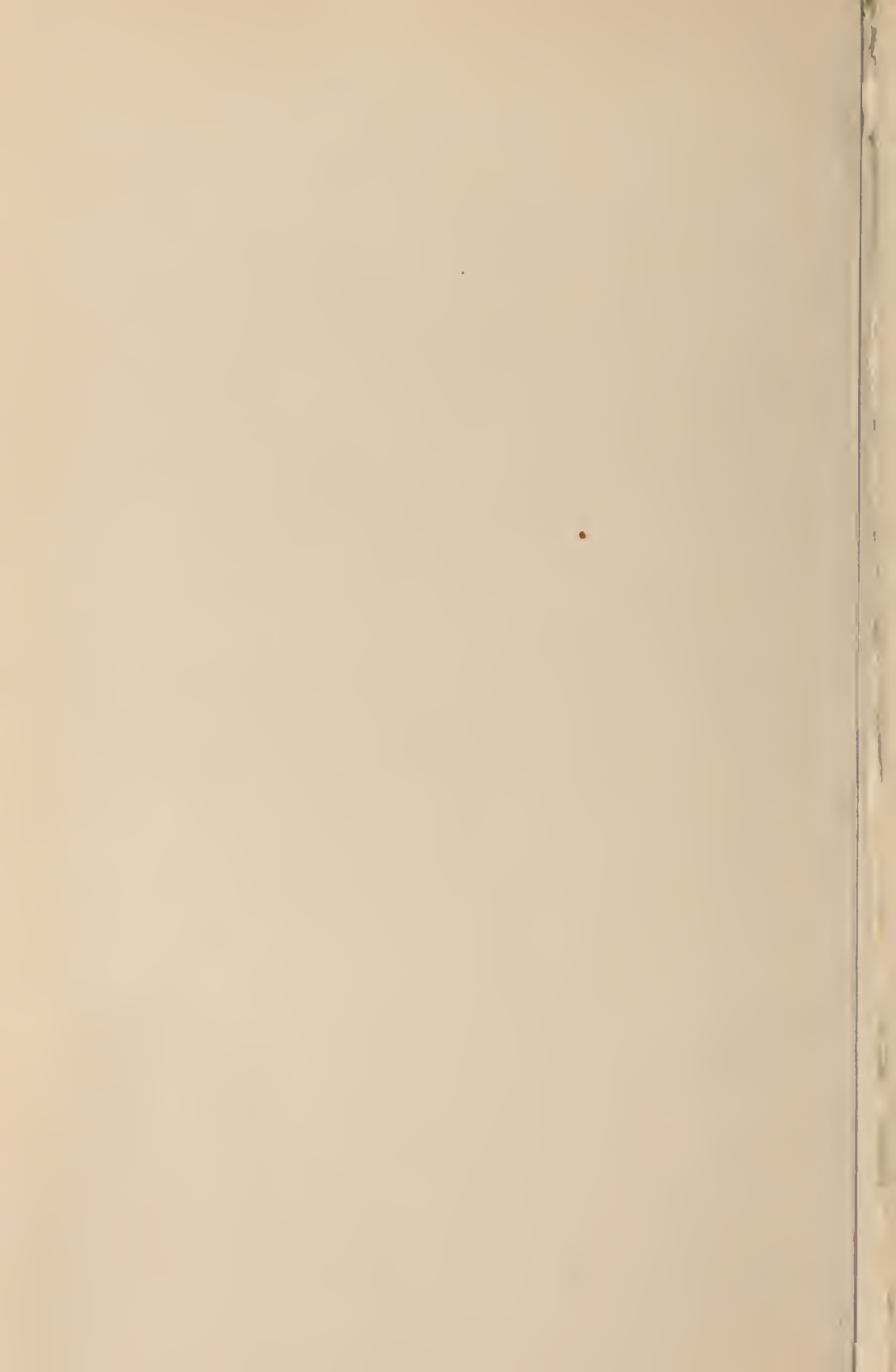
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Section

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The *Missionary Review* of the World



VOL. XXII. NEW SERIES

VOL. XXXII. OLD SERIES

JANUARY TO DECEMBER, 1909

EDITOR-IN-CHIEF

REV. ARTHUR T. PIERSON, D.D.

ASSOCIATE EDITORS

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REV. D. L. LEONARD, D.D.

REV. J. STUART HOLDEN

REV. LOUIS MEYER

MANAGING EDITOR

DELAVAN L. PIERSON

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The Missionary Review of the World

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APRIL, 1909

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SIGNS OF THE TIMES

WORLD-WIDE OPPORTUNITY

Signal lights flash from all points of the horizon and are peculiarly striking. There are many conspicuous signs of the times which seem to arrest attention, and upon them the eyes of careful observers must almost of necessity be fixed.

First of all, there is A WIDE OPENING OF DOORS of access and opportunity. Never has their number been excelled and never, as it would seem, have the opportunities been so great within the memory of men.

Fifty years ago next November, the missionaries of the Lodiana Mission, India, sent forth their appeal for prayer throughout the bounds of Christendom for the world's conversion. Nearly every nation and kingdom on earth, then closed, has been since opened to Christian effort, until now it is almost literally true that there is *no closed door*. We can no longer think of the world as excluding the missionary. There is, on the contrary, rather an undue degree of liberality in religious opinion, risk of a toleration that borders upon laxity and indifference. The Church may go where she will and do much as she will.

We are to recognize that these doors are opened; opened by God; opened in every direction; opened before us collectively and individually; opened for us to enter by prayer, by

effort, by testimony and by gifts. Such opportunities are *vocal*, and seem to us to say, if we are ready to hear, as to Simeon Calhoun, "Somebody must go; I am somebody, and therefore I must go." Here is the divine logic of love and duty. To quote again the dying words of this missionary, "It is my deep conviction, and I say it again and again, that, if the Church of God were what she ought to be, twenty years would not pass away till the story of the Cross were uttered in the ears of every living man."

It was a memorable remark of Anthony Grant, in his Bampton Lecture, "God has revealed His purpose that the Gospel shall be preached in some places at all times, and in all places at some time."

Such abundance of opportunity outruns the readiness of the Church to act. There are neither men nor money adequate to the emergency. To some people this is discouraging, but it should not be. A mother is not in trouble because her growing boy constantly demands new and larger garments and more food; that is the condition of *growth*. The late Dr. Behrends used to say: "It is the salvation of the Church to be in straits. It keeps us in dependence on God and drives us to Him in prayer. Nothing is more dangerous than to feel practically sufficient of ourselves."

GREAT REFORM MOVEMENTS

The changes taking place throughout the world are revolutionary, so radical, as in some cases to be overturning the very foundations, notably in Persia, Russia, France, Spain, Japan, China, Turkey, and in all South America, notably Ecuador. In China, especially, the reform movements are of the most intense interest. This great kingdom of 400 millions is actually beginning to bestir itself and take a new attitude toward the rest of the world. In this new movement there lie the possibility and potency of a new life, new power for the nation and for the world. No one can foresee what the next decade may develop. This great empire will be a force with which the world must reckon. As to Turkey, we hold our breath in astonishment, wondering whether these things are so or whether this is an optical illusion or a dream. Suddenly, the most exclusive and intolerant of nations has become liberal, aggressive, and progressive.

CHRISTIANITY AND ISLAM IN TURKEY

"Pan-Islamism is dead so far as the Sultan of Turkey is concerned. The Constitutional ruler can never again be identified with the politico-religious despot or zealot that would be needed to make that movement a success. He is the only one left of orthodox Moslem rulers, and his person and throne has been dimly lighted up in these latter years by the flickering hope of a religious supremacy over the Moslems of all lands, which, had it been realized, might have been used as a powerful political weapon among and against the Christian nations of the earth. But that is past forever," so says Dr. F. E. Hoskins, of Beirut, and he continues:

"The supremacy of the Mohammed-

dan power in Turkey involved the possibility of its army being at some time used in a Moslem holy war against 'idolaters,' the despotic ruler being the self-appointed judge of the nations and peoples and religions against which the 'holy war' was to be waged. But Christian missions and the Gospel leaven have largely freed the Oriental churches from idolatrous practises, and conquest along this line must cease. Under the new régime Christians are to be given a fair share in the government of the empire as Ottoman subjects. If they are also drafted and received into the Turkish army, then the possibility of that army ever again being employed in a Moslem holy war is past forever. This means the sheathing of the proselyting sword, which has been the greatest power in the spread of Islam for more than twelve and one-half centuries. Truly this marks an era in human history.

"If now the new régime will dare to abolish the death penalty for 'apostasy,' it will have made a new epoch in religious liberty. During past centuries the Turkish army has always been a Moslem army, and the Turkish political system was violently opposed to any Moslem embracing Christianity because such a man and his male descendants were lost to the army. When any foreign power attempted to protect any of these converts to Christianity, the Turkish Government absolutely ignored the claim for freedom of conscience and religious liberty and charged the man with treachery to his own sovereign. No less a personage than Emin Bey, one of the great leaders in the new movement, has said (*The Times*, London, September 10th): 'It appears more than likely that in the providence of God the

greatest obstacle to the Gospel in the East (Islam) may yet yield to a pressure from within. It is at least certain that with the coming of a new Turkey must also come, sooner or later, religious liberty—and then will be the opportunity of the Gospel.’”

A CRISIS IN THE BEIRUT COLLEGE

Liberty without learning may prove a dangerous thing. There has been some apprehension lest the new sense of freedom felt by the untrained and rash Young Turks might lead them to take the bit in their teeth and run away into license, which will interfere with the liberty and best interests of others quite as much as the oppressive and corrupt régime that has recently been overthrown. Thus the last state of the empire may become worse than the first.

One of the disquieting signs of the times in Turkey following the proclamation of the new constitution is the revolt of the students in the Syrian Protestant College in Beirut against attendance at Christian religious exercises. The 120 Moslem students (out of nearly 900 of all creeds in the college) took a solemn oath on the Koran that they would not attend chapel and Bible classes and would refuse to leave the college. If force were used they would meet it with force. These threats may not, of course, amount to much, and it is already rumored that many of the students would welcome some way of release from their oath. The Moslem students were joined by the eighty Jewish students.

President Howard Bliss, who was in this country, was cabled for and immediately returned, stopping at Constantinople on the way to see the Turkish authorities. This college was

founded and is supported by American funds with the view of giving the young men of the Turkish Empire a liberal Christian education. It enjoys the protection of a special Imperial *iradé*. Its graduates have always been in great demand for governmental positions, and have been eminently successful in private positions. A part of the required curriculum is Bible study, and attendance at daily chapel is compulsory. These religious services are not used to denounce the Koran or Mohammed, but are to educate the students in Christian ideals. No student is required to accept Christianity, and few Moslems have become disciples of Christ, tho they have learned to have a higher respect for Him and His followers, and His principles have borne fruit in their lives. Few Moslem graduates have any sympathy with the revolt.

It is difficult to foresee the outcome of this stand taken by the students. If the faculty and trustees yielded—as the Roman Catholic institutions have done—there is no limit to the demands non-Christian students might make, and all the missionary schools and colleges in Turkey might face the elimination of Christianity from the curriculum. It is easy to see that the students have been misled by their instigators. They are not obliged to attend the college and Turkish funds are not asked for its support, but while they voluntarily attend they have no right to demand that the curriculum be formed to suit their wishes. A Moslem school in America could demand a study of the Koran as one of the requirements and there would be no objection as long as attendance at the school were voluntary. The Moslem students fail to see that they

are enjoying American hospitality, and are grossly ungrateful in their attitude.

The trustees and faculty remain firm in their contention that the Syrian Protestant College is a Christian institution, and that the requirements can not be changed to meet the demands of the students. At the same time they will probably be lenient with the misguided young men, and will not enforce the rules as to religious exercises during the present year, while the blood of the students is at fever-heat and they have lost their heads. There seems to be, however, no possible stand other than the one that in future no student must enter the college unless he is willing to abide by its rules, all of which are made known in advance. This is a crisis in Turkey. Pray for these young men and for those who are seeking to help them into larger ideas of liberty.

CHANGES IN NORTH AFRICA

The "Young Turks" have their counterpart in India and in Egypt, while in Algeria and Tunisia a similar movement exists, and has produced notable symptoms of a transformation in the thought of those Moslems who have received a European education.

Mrs. Liley, of Tunis, writes that these Moslems have come to desire the benefits of civilization and science, both for themselves and their countrymen. In Tunis these young and intelligent natives are divided into three parties, which somewhat resemble Conservatives, Liberals, and Radicals. The first party wish to conserve the old traditions and religion, and to bring them into line with the advance of the times. The Liberals find that this is impossible, and, while cleaving to anything worthy of retention, would

abandon their old customs and religion for progress, liberty and reform. The third party is rationalistic, and its members are in danger of lapsing into complete infidelity. All three parties work more or less ardently to effect a union between French and native elements, with a view to secure justice and independence. One and all find that such a union is impossible without betraying the religion which Mohammed instilled into his followers, and daily it is becoming more evident that the power of Islam will decay with the advance of science and civilization.

WIDE-SPREAD REVIVAL

Over against these signs in the foreign field are others at home. This is an era of wide-spread revival or spiritual quickening, both at home and abroad. A great evangelistic movement, generally recognized as the most pervasive and deep-reaching which New England has known for perhaps a century, has recently been reported from Boston and Springfield. It has apparently reached all classes, especially the intelligent and educated. In various parts of our land and in many other countries there have been similar movements.

Korea is still experiencing a religious quickening, surpassing almost any previous development of a half-century. Revivals are visiting India and China, and more obscure fields, such as the Garenganze Mission in West Africa, the Queensland Kanaka Mission, and the Solomon Islands, where there has been a revival in all but three stations, and eighty-six converts have recently been baptized. Reports of a most encouraging character reach us from the Philippine Islands, South America, and other papal countries.

THE BOSTON REVIVAL

Boston, the proud literary center of America, is not a place which we would expect to be easily stirred by religious enthusiasm, and yet the meetings conducted by Dr. J. Wilbur Chapman, with Mr. Charles Alexander and some sixty other evangelists, clergymen and Gospel singers, has made a profound impression on all classes throughout the city. Business men, reporters, drunkards, harlots, infidels, backsliders, young and old, rich and poor, ignorant and educated, have been pressing into the kingdom of God. The revival has been a leading topic of conversation and has filled prominent columns of the newspapers for nearly a month. Crowds have filled Tremont Temple and the churches—many of the people coming hours in advance of the time set for the meeting in order to be sure of a seat. It is estimated that nearly 25,000 attended the meetings each night during the last days of the revival. The *Boston Journal* gives the following statistics: Number of meetings in 27 days, 990; smallest attendance, first day, 15,450; largest attendance (February 14th), 61,501; profest conversions, 30,534; total attendance, 720,953. The amount of expense is not given, but whatever it was, we doubt not the money was well spent. The real results of this revival can not be estimated or even guessed at for many days; but if the Christians in Boston will be true to their profession, the effects of this awakening will have no limits in time or space.

THE FEDERATION OF CHURCHES

Various denominations of Christians are drawing closer together to a remarkable degree; sectarian barriers are disappearing. We are beginning

to emphasize our agreements and forget our disagreements. There is a likelihood, more than ever, of an organic church unity, and if this movement toward oneness is kept within wholesome bounds, it can not but be an unspeakable blessing; it means the elimination of the bitter elements of party strife, and probably a new evangelistic impulse. Archbishop Whately grandly said, "If my faith is wrong, I am bound to change it; if it is right, I am bound to propagate it." If this can come to be the general feeling and impulse of a united church, a new era of missions will be inaugurated. The Federation Council in Philadelphia and the Brotherhood meeting in Pittsburg are examples of closer fellowship.

ORGANIZATION OF LAYMEN

It is interesting to see the lay element of the Church—particularly the young people, coming to the front. Not only are the Student Volunteers studying missions, but the Christian Endeavor Societies and like organizations are taking a more active interest in the missionary cause. Never before have the laymen, as a body, taken up the question of missions as now. The great conventions and conferences held by them in all parts of the country have shown a vigor and an enterprise never surpassed, and the systematic organizing of the Church is receiving a new and grand impulse, with an immediate and obvious effect in increased giving.

VISITS TO THE FOREIGN FIELD

These naturally follow from the increase of general interest. Men and women, at their own expense, and in an informal and unofficial way, are going to see for themselves what God is doing abroad. Impressions are be-

ing made which can never be effaced, and which have led already to some very remarkable testimonies. Even in secular papers visitors have confessed, not only new interest, but new impressions. Kate Douglas Wiggin says: "The heart within had looked into another heart, felt it beat and heard it sigh; and that is how all hearts grow." A hundred years ago Adoniram Judson remarked, "When any person is known to be considering a new religion, all his relations and acquaintances rise *en masse*; so that to get a new convert is like pulling out the eye-teeth of a living tiger." But to-day a visit to India and Burma proves the truth of Bossuet's remark: "Christ was pleased to be born in a stable; but that stable becomes a triumphal car after which He drags a vanquished world."

There is nothing like a personal visit to impress responsibility, to make one feel the moral necessity of having some share in the work; that tho it may not be incumbent on one to *complete* the work, yet one is not free to *let it alone*. When William Pitt offered his resignation in 1768 as Premier, George the Third said to him: "I can not resign"; so there are to us some solemn obligations which we can not evade or escape. But beyond duty comes the feeling of sympathy. Like Shaftesbury, one can not bear to see all the suffering and need in the world and do nothing.

THE LIVING LINKS

Within a quarter of a century the idea has rapidly grown upon the Church that to have a man or woman go out from the local church direct to the foreign field, or to sustain an individual laborer or share in a parish abroad, is a mighty force in developing

church life. The most active of our churches to-day have passed, long ago, the experimental stage, and are sending and supporting their own missionaries abroad. It is encouraging but not surprizing to find Dr. Chalmer's remark verified: "Foreign missions act on home missions, not by way of exhaustion, but of fermentation." This policy puts a vital bond between the Church at home and the Church abroad.

Dr. Corbett says: "I may have buried my life in China; but this I know, that at this moment there are at least 2,000 converts in China who daily pray to God for me." Such churches find not only that their prayers are drawn out for the heathen, but that there is a new life given to them by the grateful prayers of those they helped to redeem and save. It is like a shuttle moving to and fro in weaving a fabric. The bond is strengthened from both sides at once.

GROWTH OF MISSIONS IN SWEDEN

Forty years ago the contributions of Swedish Christians to the cause of foreign missions amounted to \$18,200. Last year the contributions amounted to \$187,600, an increase of more than one thousand per cent. During the same time the number of foreign missionaries sent out has increased from 6 to 326. Beside the great Evangelical National Society, the Swedish Missionary Society, and the Swedish Church Missionary Society, several smaller societies are at work, and Swedish missionaries are found in almost every part of the foreign field. Not only the common people of Sweden are favorable to the cause of foreign missions, but the king and the government are its active friends also.

SECULAR FORCES AS A MISSIONARY ASSET

BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO

However valid may be the distinction between secular and sacred, it becomes false and mischievous if it ever implies that only human and physical forces are operating in the one, and only divine in the other. God is present always and everywhere. Ours is not an absentee divinity who created the universe and then left it to itself. Sometimes the human element may be far more evident, and sometimes we are able to discern only that power not ourselves which makes for righteousness. Man works and God works through him. Thus the sacred and secular cooperate and blend, as tho different phases of the same force. Illustrations are well-nigh innumerable to show that the kingdom of heaven receives mighty and amazing impulses forward from forces and circumstances in which, at the time, only human designs were visible, and these instances are particularly striking in missionary history.

I. In Opening the Way for Missions

Through Discovery. — Columbus, Gama, Magellan and Cook doubled the number of continents known to the civilized world, and islands also were added by the ten thousand. The aims of these discoverers were religious only in a slight degree, if at all. They desired to make achievements and so rise to fame, or planned to reflect honor upon their country, serve science, enlarge the boundaries of commercial enterprise. Cook was commissioned to assist in taking observations on the transit of Venus, to make search for an antarctic continent, and to discover a northeast passage through Bering Straits to Green-

land. So far as accomplishing the object in the minds of those who sent him out is concerned, Cook's three voyages were utter failures; but it was the thrilling narrative he wrote which fired the heart of Carey to carry the Gospel to the unevangelized at the ends of the earth, led to the organization of the London Missionary Society, and sent the first ship-load of missionaries to the South Seas.

Through Exploration.—The same thing is true concerning most of the great explorers of Africa. Mungo Park went out not as an evangelist, but as an agent of the African Association to search for the source of the Niger. With similar aims Baker, Barth, Rohlfs, Speke, and a score of others were ready to risk and endure. They sought to locate the Fountains of the Nile, or to be the first to gaze upon the "Mountains of the Moon." Only Livingstone was impelled and sustained by purely Christian motives. Stanley was commissioned originally by James Gordon Bennett, of the *New York Herald*, to go and find Livingstone, but not with a missionary motive. But whether willingly or unwillingly all wrought together to open up the Dark Continent to the gaze of the Christian world in preparation for the entrance of the Gospel.

By Opening Regions Long Closed.—Two generations ago the task of world discovery was at an end, and the work of exploration was well advanced; but, nevertheless, well-nigh one-half of the earth's population was still utterly beyond the reach of the Gospel, because the door of entrance was shut and barred against the heralds of the cross. No less than

three wars were necessary before the Chinese Empire would suffer Occidentals to dwell upon her sacred soil. Japan was persuaded to be more neighborly by Commodore Perry without shedding a drop of blood, merely by kindling wonder and curiosity together with a judicious admixture of fear. It was unheard-of medical and surgical skill which began to pave the way of entrance into Korea and Siam for the messengers of salvation. Perhaps strangest of all, the recent Boxer uprising, tho it cost the lives of over a hundred missionaries and thousands of native Christians, has helped the Gospel to advance by leaps and bounds. It is through the operation of such non-religious, or "secular," forces that all eastern Asia is now open to the preaching of Christ.

Can any doubt that the civilizing and the evangelizing of India have been hastened by generations and centuries, both directly and indirectly, by British domination; whereby the fanaticism of Hindus and Moslems has been restrained and religious toleration has been compelled, by the establishment of schools, by the construction of turnpikes and railways and extensive irrigation works, besides ministering to the millions in frequent times of famine and pestilence. What abominations, too, have been ended forever, like widow-burning and thugism. In it all the unseen Spirit of God has been working.

A hundred years ago the entire vast Mohammedan world was untouched and utterly inaccessible, the Koran ruling absolutely in the minds and hearts of hundreds of millions, with the Sultan in eastern Europe, western Asia and northern Africa most determined and fierce in opposition to all

attempts to make proclamation of the Gospel of Christ. But to-day, such radical and wide-spread political changes have been wrought, so repeatedly and earnestly have the great powers of Europe protested and threatened and fought, that almost anywhere the Way of Life may be made known if the disciples of Jesus will have it so. In recent months, the Young Turks have started to put down tyranny and proclaim liberty of thought and action. For the same end British power was established in Egypt.

Then how amazingly have the political defenses of the Papacy been battered down. A century ago almost everywhere in Europe Protestantism was outlawed; but to-day it is well-nigh universally tolerated; in Austria, Spain, even Italy and Rome (with the Czar's great domain included at last). The transformation is even more extensive and marvelous in the new world than in the old. It will be well worth while to glance for a moment at the wondrous way in which the astounding transition was made.

Incredible as it may appear, the forces which brought about these results were set in operation by the French Revolution! so full to overflowing of absurdities and abominations, and so fearfully destructive to property and life! To this terrific outburst of human passion Europe owes much of the very best it possesses to-day. Never since then has despotism, either in state or church, enjoyed much of calm and sunshine. Still more strange is it that many of the benefits are owed, directly or indirectly, to the conscienceless Napoleon, who sought to rival Alexander as a conqueror.

With covetous eyes he regarded Spain and Portugal, and would add them to his empire. Then England sent fleets and armies to their assistance. It happened that these kingdoms were possessors of vast dependencies in the western hemisphere, including the whole of South and Central America, and all North America west of the Mississippi. These Spanish and Portuguese subject states concluded to seize the golden opportunity to throw off the yoke, and since then one after another has established the fullest religious liberty by law. The last step away from religious intolerance and toward freedom of conscience was taken in the new world a decade since, when Spain was summarily ejected from Cuba and Porto Rico, and in the same hour from the Philippines, upon the opposite side of the globe. "Surely, this is the Lord's doing (tho the forces employed were almost wholly secular), and it is marvelous in our eyes."*

2. In the Development of Missions

By Removing Obstacles and Providing Helps.—The mere fact that the heathen world was so remote, so difficult of access, and hence so little known, played no small part in postponing to so late a day the beginning of world-wide work for the diffusion of the glad tidings, and the amazing multiplication of facilities for travel and trade has rendered invaluable assistance in quickening evangelizing work. The railway and the steamship, the telegraph and the newspaper, with invention in general and the advance of civilization, have cooperated wondrously with Christian faith and

zeal and consecration to hasten the great consummation, the universal reign of Jesus Christ.

When the London Society would send the first company of toilers to Tahiti, it was necessary to purchase and fit out a ship for the purpose; which also on its second voyage was captured by a French privateer, causing a loss of some \$50,000. The attempt was made to go by way of Cape Horn; but after battling for weeks with fierce storms, they faced about and beat their way across two hundred and sixty-two degrees of longitude, doubling the Cape of Good Hope. For nearly two years not a word was heard from the precious venture. When John Williams wished to explore and pioneer in the boundless South Pacific he was compelled to turn ship-builder; and tho well-nigh destitute of either material or tools, worked away resolutely for months until the *Messenger of Peace* was ready for launching. When the first Wesleyan evangelists opened work in Fiji, no less than three years were required to order supplies from England and to receive them. When Duff went out to India he was shipwrecked in the vicinity of Cape Town, again upon the coast of Ceylon, with a narrow escape from a third when nearing Calcutta, and the loss of all his belongings among the accompaniments. In Africa, in primitive days, a large portion of the time and strength of missionaries was expended in forcing their way through interminable deserts or pestiferous swamps. As a result they died prematurely by the score and hundred, so that for a generation or two on an average every convert cost the life of one European. It is almost too much to expect that human

* It is to the same conflict between Napoleon and Spain that the United States owes the possession of a vast portion of its area, even the western half of the huge Mississippi Valley.

nature will long endure in such fashion, or with such slight prospect of securing any adequate return. But the steamboat, the locomotive, and medical skill have already radically changed all this. When in future a complete history of Africa Redempta shall be written, comparatively little will be told of Livingstone the preacher, but much of Livingstone the explorer; Dr. Koch and his kind will rank high among the redeemers, who sought out and destroyed the mosquito whose bite brings on the deadly fever, and ended the ravages of the sleeping sickness and the tsetse fly. Cecil Rhodes, Lord Cromer and Mackay the consecrated engineer, will be seen to have performed a service of great value to the kingdom.

How strange the coincidence, or was it Providence? that the century which surpasses all others combined for its inventions and discoveries in the material realm is also the one which saw the beginning and the phenomenal development of missions in every land! Fulton's steamboat made her first trip up the Hudson in 1807, which was also the year in which Robert Morrison set forth in the Lord's name to make assault upon the Celestial Empire. He even spent several weeks of that same summer in New York City, and may have paid a visit to that famous vessel! The railway, the steamboat, the postal union, the system of money exchange, and other modern improvements by the score have also greatly hastened evangelization. They are one and all purely secular in design, meant for travel and trade, business and money-making. But what time-savers they are, how many obstacles they remove or reduce to a minimum, and so in-

crease a hundred-fold the possibilities of missionary achievement! The very ends of the earth are thus wondrously brought near together, so that all peoples and tribes are neighbors, can easily become acquainted, with neighborly sympathy and love resulting.

The Wrath of Man Made to Praise God.—The unbelieving and hostile opposers who esteemed missions a humbug, and perilous to their selfish schemes for gain, by strategy divine have been compelled to give substantial and most efficient aid. The famous case of the East India Company affords a capital illustration. A century ago the fear of the directors was that, if the herald of the Gospel were suffered to proclaim it in the ears of Hindus, Moslems and the followers of Confucius, religious fanaticism would be so stirred as to seriously diminish the gains of the great corporation, or even to work its ruin. And hence, when Carey would sail for Calcutta he was most rudely refused a passage and was obliged to make the journey on a Danish craft. With Marshman and Ward he found a home in Serampore, seat of a Danish factory. When these facts became known in Calcutta, a request was soon sent up that these "interlopers" be ordered "to move on." No attention being paid to this, the intimation was next given that force might be employed to secure the result desired. Then Colonel Bie, the chief Danish official, returned a downright refusal, adding that he stood prepared to protect the missionaries with all the force at his command. With this as the outcome, Serampore became the headquarters of the Baptist mission, and the seat of a college which continues to this day.

How came it to pass that a Danish

official was so friendly? Some two centuries before, in 1806, a Danish trading company had opened a factory at Tranquebar, in the neighborhood of Madras, and the same year a second one at Serampore. Then a hundred years later the Danish Lutherans founded a mission at Tranquebar, to which in 1750 came Christian Friedrich Schwartz, one of the most gifted and consecrated heralds of the cross the world has ever seen, with Tanjore as the scene of his labors, where also Danish traders were located, of whom one was a Colonel Bie. He came under the influence of Schwartz, caught his spirit, and came to believe in Christian missions with all his heart. Later he was transferred to Serampore, where he was on hand, in the very nick of time, to give a welcome to Carey and his associates; and as well to enable them to continue to make proclamation of Christ to the benighted, even in spite of the threatenings of Christian Englishmen.

Further, as if this was not enough of rebuke and humiliation, the East India Company was destined presently, in spite of itself, to be transformed into an actual fosterer of missions, and to render a most valuable service in diffusing far and wide the Word of Life. For Carey had manifested such unusual intellectual gifts, especially in the realm of linguistics, that he was actually applied to by Lord Wellesley, then Governor-General, to render assistance in training young men to become servants of the company; and was soon appointed professor, first of Bengali, and afterward of Sanskrit and Marathi, in the company's Fort William College, with a salary of \$3,500, increased later to \$9,000—a position which he held to the end of

his life, near a third of a century. Thus were some hundreds of thousands of dollars added to the Lord's treasury. Without such a financial auxiliary this immortal pioneer could never have approached his unmatched life work—the translation of the Scriptures, wholly or in part, into no less than twenty-four languages or dialects of India. The Serampore press, under his direction, rendered the Bible accessible to more than 300,000,000 of human beings.

During the same years a spectacle remarkably similar was witnessed in eastern Asia, with the self-same worldly-wise corporation among the actors-in-chief. In 1807 Robert Morrison was under appointment and ready to set forth for China, which for centuries had been shut and barred against all Occidentals, a few trading companies only excepted, the East India Company prominent among them. These were suffered to sojourn upon Chinese soil only under conditions most humiliating. As in Carey's case, passage was sought in a vessel of the company and refused. Therefore he must needs cross the Atlantic, and in New York wait for a trader to set sail for Canton. Three months of waiting ensued in the new world, and from there the voyage was made at such a snail-pace that eight months were consumed between London and his destination.

Arriving at length, the British officials, while not personally unkind, under no conditions dared to grant him permission to remain in or about the factory. So for weeks and months he lived in hiding in cellars here and there, only daring after dark to venture out for air and exercise. Then enlargement was sought in Macao, a

Portuguese possession not far away. But the atmosphere was found so densely Papal that his case was not much bettered. Finally the determination was formed to seek relief by removing to the Straits Settlements and study there until China should open. The day had even come for him to start when, behold! a request was received from the chief official at Canton to become translator for the company at a salary at first of \$2,000, increased afterward to \$5,000. This position of honor and emolument was held for nearly a quarter of a century, and until the close of his earthly career. But an even greater service came to the kingdom from the same secular source; for when after years of toil the herculean task had been completed of preparing a huge Chinese dictionary in six volumes, the company was found ready and willing to put it into print, at a cost of some \$60,000; which thereafter was every whit as good for the use of missionaries as of traders or statesmen, whose spirit and aims were purely secular, and not seldom led to conduct which was evil if not infamous.

Let us here note also the fact that, tho these two men were pious and consecrated, it was in no inconsiderable part their intellectual qualities, their scholastic attainments, which made them so successful and enabled them to perform such distinguished service in advancing the kingdom of righteousness by hastening the redemption of one-half the people of the globe.

3. Indispensable on the Mission Field

A generation or two ago the suggestion would have sounded unchristian and profane that secular forces played a most important part in carry-

ing the Gospel to the unevangelized; indeed, could not be spared without serious damage and risk of failure. The first heralds of the cross in modern times, and those who sent them forth, cherished in no slight degree the little girl's idea that a missionary's business was merely, Bible in hand, to read and pray in public, warning all who would listen against perdition, and exhorting them to repentance and faith in Jesus, thus seeking to "save" the heathen only in the narrowest sense of that term. But to-day far larger and juster conceptions are cherished concerning duty and privilege in this great matter. To us the missionary's high calling is to found and build for the Gospel. Starting with repentance and faith, he is to bestow all the good things Christianity has to bestow, including intelligence, high aims and aspirations, good homes, good society, good government, and all the rest; and so hasten the day when the mission shall be self-supporting, self-directing, and self-propagating, when the services of the foreign evangelist shall no longer be required.

Likewise, during the last century a marked development and differentiation have taken place in the field abroad, and now almost everywhere missions are carried on under these four forms or phases: evangelistic, educational, medical and industrial. No field or station is now deemed fully furnished in the absence of any one of these factors. Scarcely an exception can be found outside of the work of certain so-called "faith missions." When these various kinds of effort are kept in balance and wisely carried on, always and everywhere filled to overflowing with the spirit of Jesus, each

one is indispensable in hastening the world's complete redemption. And it is to be noted that in each one the secular element is certain to be found present and to play a prominent part.

Let us call to mind certain intellectual qualities without which no ambassador of Christ can be of much service to the kingdom; indeed, is more than likely to be more of a hindrance than a help. Good judgment, good sense, force, courage, persistence, foresight, ability to plan and to lead. The value of such possessions is seen at a glance by naming some of their opposites: zeal without knowledge, well-meaning but weak, frightened in the presence of difficulties and dangers, rashness, an over-supply of the emotional and sentimental, the faculty of running against people. In a word, what we call character, without which a missionary is but a weakling. Downright manliness in a man and womanliness in a woman are mighty forces for salvation. The term character is nearly synonymous, a strong personality which both wins and holds respect and confidence and affection.

Industrial Missions.—This form of redemptive effort was unthought of at first; was, indeed, then next to unthinkable; but the experience of a century has demonstrated not only its value, but its necessity; notwithstanding the fact that its immediate and fundamental potency has to do only with muscle and machinery, tools and toil, manual training, learning to do things and to make things, to carry on business, and earn a comfortable living. Every mission-field, and especially those in tropical countries and among savages, affords proof positive and most abundant of its sa-

ving efficacy. Five names will supply all the evidence required: Lovedale and Livingstonia, Hampton Institute and Tuskegee, and William Duncan's Metlakahtla. Of course, the very best, and that which is essential to all truly Christian work, will be lost unless the missionaries engaged both abundantly possess and everywhere manifest the heavenly spirit of the Divine Toiler, the Carpenter of Nazareth.

Medical Missions.—This form of evangelizing effort had no existence when missions were in their infancy. These considerations, then, supplied the motive: the souls of the heathen are lost in sin, they are in peril of perdition, we must make haste to save them. Dr. Scudder, the first American medical practitioner to go to the lands of darkness, went out to India, not because asked by any society, but because the Lord having called he was compelled to go. But presently it was found that missionaries and their families were subject, like other mortals, to accident and disease, and it was cruel, as good as barbarous, to leave them to die before their time or to suffer needless pain. Next, little by little, the appalling physical needs of the natives started a procession of doctors, male and female, toward the ends of the earth to relieve suffering and to break the power of disease. But medicine and surgery deal directly only with the body. Physicians and nurses, hospitals and dispensaries, primarily are but secular agencies; it is only secondarily and indirectly that they affect sin and salvation. Nevertheless, the evidence is overwhelming that if all are thoroughly pervaded, in spirit and aim filled to overflowing with the love and compassion of the Great Physician, who almost seemed

to feel more solicitude for men's bodies than for their souls; no mere evangelist, be he preacher or teacher, can match them in working wonders of righteousness, by overturning systems of error, and bringing to an end social customs which degrade and destroy. Islam, Buddhism, Brahmanism, and Confucianism are doomed wherever Christianity is established, because they have never done aught to remove or even lessen the multitudinous bodily ills which everywhere so sorely afflict human kind.

Educational Missions.—These deal primarily with the brain, the mind, rather than with the conscience or the affections, and hence a few generations ago held in missionary effort a place but secondary at the best. But we are coming clearly to perceive that intelligence is an element altogether indispensable to piety, at least if that is to be anything more than a scruple, a sentiment, or emotion. And in education secular forces are always at the front and dominant; at any rate those which are not commonly deemed spiritual, or religious. In this realm books and study are prominent, buildings and grounds are indispensable, the pen as well, and the printing-press. But the omnipresent "secular" is sanctified, made a positive means of grace,

helps on the kingdom wondrously, leads to the salvation of souls, even hastens the regeneration of society; if only the pupils and the instructors sit together at the feet of the Teacher who came from God. In that case, through the spelling-book, the reader, the grammar, the arithmetic, the geography, and at least the elements of physical science, deliverance is wrought from ignorance and error (potent foes of righteousness and ruinous to souls), and the benighted millions are transformed into the image of God.

Evangelistic Missions.—What possible service has the secular to render in this sacred realm? If the millions are converted, regenerated, started toward a life of faith and righteousness, clearly they must then be helped to continue therein, to grow in every Gospel grace, to advance from infancy to maturity in knowledge and strength; yes, to teach others and help them to carry forward the work of the Lord to other generations and other lands. Hence the missionary must master languages and reduce them to writing, translate the Scriptures, create a literature. And, blest thought, from first to last, all this is "sacred," really religious; yes, Christian activity, well-pleasing to the Lord.

LIVING AND DEAD

There is a sea which, day by day,
 Receives the rippling rills
 And streams that spring from wells of
 God,
 Or fall from cedared hills;
 But what it thus receives, it gives
 With glad, unsparing hand,
 And a stream more wide with a deeper
 tide
 Pours out to a lower land.
 But doth it lose by giving? Nay,
 Its shores and beauty see—
 The life and health and fruitful wealth
 Of Galilee!

There is a sea which, day by day,
 Receives a fuller tide,
 And all its store it keeps, nor gives
 To shore nor sea beside;
 What gains its grasping greed? Behold
 Barrenness round its shore,
 Its fruit of lust, but apples of dust,
 Rotten from rind to core;
 Its Jordan water turned to brine
 Lies heavy as molten lead,
 And its dreadful name doth ever pro-
 claim
 That sea is—Dead!

—Selected.

BEACON-LIGHTS IN MISSION HISTORY

BISHOP BOMPAS—AN APOSTLE OF THE NORTH *

EDITORIAL

A Lincolnshire curate, thirty-one years of age, offered himself for a life of labor among the tribes of the far northwest of the province of Canada and became Bishop Bompas, not undeservedly called an "Apostle of the North." The story of his work covers more than forty years, from 1865 to 1906, and after 1874 he was successively first Bishop of Athabasca, of Mackenzie River, and of Selkirk. The extent of his diocese was immense, and hardly appreciable by those not familiar with the vast areas of this western continent.

In every direction around Fort Simpson stretch these huge areas of 1,000,000 square miles. To represent the length and the tediousness of travel over such territory, it has been compared to a voyage in a rowboat from the Gulf of St. Lawrence to Fort William on Lake Superior, or on a canal barge from England to Turkey. Both the length and breadth of such a diocese equal the distance from London to Constantinople. If all the populations between those capitals were to disappear, save a few bands of Indians or gipsies, and all the cities and towns save a few log huts, it would afford some conception of the solitariness and desolation of this land, with no variety of harvest-field, meadow or landscape. In one year, the bishop traversed the extreme breadth of his diocese from northwest to southeast, covering, in going and returning, about 4,000 miles. At this time the population of the territory was estimated at about 10,000—half

being Roman Catholics, 3,000 adherents of the Church of England, and the rest heathen.

Bishop Bompas was a man of unusual heroism, devotion to his work, and self-oblivion. He seldom referred to himself, even in letters, using the third person instead of the first; and one can not read this story without absorbing interest. There is almost, if not quite, recklessness as to his own exposures and dangers. He forgets himself in his field, and in his widely scattered flock, for which he was willing, at any time, to give his life, like the faithful shepherd.

In estimating the results of his work, some elements must be carefully weighed which contributed to the difficulty of the problem. A savage race is not lifted to a high plane of civilization in a day, or a generation. To civilize the ancient Greeks, Romans, Germans and British took centuries and ages; and the Indians of the north, who have only come into contact with civilizing influences recently, can not be expected with more rapid pace than other nations before them to advance toward civilized and enlightened conditions. Moreover, it is a lamentable fact that, as what we call "civilization" advances into the realm of savagdom, it carries the vices as well as the virtues of civilized society, and inoculates savages with diseases which they have hitherto never known, and debases their morals and their manners. Yet already the Indians have been so much

* "Memoirs of Bishop W. C. Bompas." By H. A. Cody. London: Seeley & Co.

enlightened by the Gospel that they speak of times before the Evangel as the days of darkness. They now tend and nourish in distress aliens whom before they would only have scalped and murdered. The fruits of the Gospel spring up in its path. Bloodshed and violence become comparatively unknown. The conjurers and medicine-men lose their prestige and influence; their tricks are discovered and their power is neutralized.

To go into an assembly of Christian Indians, with a converted Indian in the pulpit, see them reading from their own translations of the Scriptures, and singing Christian hymns in their own language; to mark their new consideration for the aged and the infirm, who once were turned out to die in neglect; to observe industry developing among them, a new household life, new forms of service for Christ and for fellow members of their tribe, the simple pleasures of a Christian life substituted for the vicious indulgences of their previous history—these and many other results appear, conspicuous among them, as nowhere else in the world. The wilderness and the solitary place are glad, and the desert rejoices and blossoms like a rose. These facts can not be gainsaid, and this book presents them with graphic and convincing power, especially in the résumé toward the close of the memoirs, supplying a new apologetic for Christianity—the highest kind of evidence of its divine origin and character.

Bishop Pompas more than once came near losing his life in the course of these severe exposures to the intensest cold. On one occasion he dropt behind the dog-sledge, and was found helpless in the middle of the

trail, bent double, with his hands on his knees, evidently trying to walk, and suffering with fearful cramps. It was only with a great effort that he was warmed and brought back to the fort. That day the cold was forty degrees below zero, and if he had been left a few minutes more he would have perished. Again, after much exposure on a small raft in the midst of ice-floes, he started anew to walk with four Indians. The supply of provisions gave out, and the Bishop was so overcome with exhaustion that he was unable to proceed. His companions left him in the woods and hurried on, to tell his wife of his condition, and that he was starving. The Hudson Bay Co.'s officer was roused from sleep to obtain a supply of moose meat, and the next day the travelers reappeared, bringing with them the bishop, hardly able to walk, or to stand upright. Yet, amid all these dangers and hardships, there was never any sign of impatience, murmur, or regret at the necessary self-sacrifice involved in his field of labor.

In 1906, at the age of seventy-two, this unusually strong and stalwart frame yielded to the great Destroyer without a struggle or a farewell word, and his brave soul made the august exchange of worlds. He was in the act of preparing a sermon when he finished his course, and had with him one Indian girl, who held his head in her lap as he fell forward. It was what might be called, humanly speaking, a premature death, brought on by exposures and hardships which he had uncomplainingly suffered.

With all our admiration of this heroic man, we can not avoid an impression that possibly he made some grave

mistakes. He seems to have courted self-denial, and to have dared unnecessary exposures. For example, when he decided to offer himself for this field, in 1865, he determined to reach Fort Simpson by Christmas, tho he started only June 30th. This made necessary, in the midst of terrific cold, a winter journey which had never before been attempted at that season of the year, yet there was no particular necessity for reaching Fort Simpson by that time; it was simply a matter of his own rather unreasonable wilfulness. He was told that it involved a journey of 8,000 miles and that it was hardly possible to reach Fort Simpson that same year, yet he prest forward without regard to difficulties or dangers, or even considerations of prudence and good sense.

At Portage la Loche, on October 12th, it was too late to meet any boat going further north; so he engaged a canoe and, with two French half-breeds, pushed bravely forward, battling with drift-ice and with a terribly cold wind which even froze the water upon their clothes. Such was the struggle for eight long days, till they reached Lake Athabasca. Here he might have rested at Fort Chipewyan, and was warned that the rest of the journey would be attended with no little risk. But again he set forth in a canoe, while it grew colder and colder till the river became a solid mass and they had to draw the canoe ashore and proceed afoot.

It seems to us, without being consciously hypercritical, that it would have been better not to have ventured upon such needless risks, in a journey so likely to prove fatal. And again, we have had some question, in reading this narrative, whether it was

wise to have taken Charlotte Selina Cox, who became his wife in 1874, to such a dreary and desolate region, exposing a woman of such singular refinement, delicacy, culture and general capacity for service to such fearful hardships in an extreme northern climate to which she had never become inured. She was a gifted woman, read Italian as her mother tongue, and carried her "Dante," in that language, with her to those western wilds. It is true she had great devotion to missions, but how much could she have accomplished at home! She could not well endure the necessary rigors of her new place of residence. During his extensive travels, she was left alone in that terrible climate and among comparative strangers, without either the comforts of home, or companionship, and lost her health from exposure to cold and insufficiency of food, and in 1878 was obliged to leave her rude lodgings, not knowing whether she would ever be able to return. Subsequently, she was taken very ill, and was found by her husband to have suffered severe hardships in his absence—the house not being properly arranged to exclude the cold.

It seems to us that good common sense was thus at times transgressed in a mistaken courting of hardships. Life is too precious a gift to be thrown away, or needlessly exposed to risk.

But no one can read this story of Bishop Bompas without being impressed that he was a rare man.* To this we can only refer incidentally. He is shown here to be a scholar, a scientist, a linguist and a poet. Few realize the extent of his Biblical labors. After his death, the old accumulations of

* See Chapter xix. of the "Memoirs."

manuscripts revealed the secret. They embraced, for instance, a complete translation of the New Testament from the Syriac, the whole of Genesis, portions of the Psalms and Proverbs, besides a second translation of the Epistles and the Apocalypse and much of the Gospels and Acts. There were also two complete manuscripts intended to assist in Scripture study and showing great linguistic research and ability. One was "Scripture Analyzed," being investigations into the original texts and showing familiarity with Greek and Syriac.

The bishop had little patience with some critical writers of the day who, as he said, "pulled the Bible to pieces too much"; and he disliked and even denounced the revised version, which he considered as defective in purity, and where many of the prophecies are rendered as historical and some of the most important prophecies of Christ are diverted from application to Him. Whatever subject Bishop Bompas treated, his standard always was the Word of God and every idea must square with that. He showed great strength and versatility in handling the Holy Scriptures, and with such natural endowments and scholarly acquirements, how he would have graced a professor's chair! An inferior man might have ministered to his untutored flock, to whom he could impart none of his grand thoughts and among whom he could use very few of his many gifts. He was an eminently gifted Bible expositor and studied the Word of God in Hebrew, Greek and Syriac, as well as in English. Moreover, he was a great student of natural science, as shown in

his book "Northern Lights on the Bible."

There is one expression of opinion in this book that we personally deprecate. In an address delivered to his clergy at the First Synod, in his diocese, he says, "*The practise, which it would be wrong to discontinue, of baptizing all the Indian children who are brought to us for this purpose, throws upon us a great obligation to provide for them as they grow up in instruction in the Christian faith.*" If we understand by this that the children of Indians, themselves uninstructed and unconverted, who were brought to them for baptism were thus baptized, we think it an enormous mistake. If infant baptism means anything, it means, at least, that parents, who present their children for this rite, are themselves professing believers, and have some intelligence as to the nature of the act they perform and the obligations it implies; and to baptize children of Indians indiscriminately, and without reference to the fitness of the parents for Christian training, seems to us only calculated to ensnare all parties to such a transaction, and we can not believe Bishop Bompas entertained the absurd notion that the rite of infant baptism is regenerative in character and effect. Roman Catholic priests are wont to baptize any child upon whom they can lay hold, but Protestants and evangelical missionaries must avoid a practise, so fraught with harmful results.

We commend this memoir to a careful reading upon the part of those interested in the future welfare of the wild red man of America.

THE LAYMEN'S CONVENTION IN BIRMINGHAM

BY REV. JAMES H. TAYLOR, WASHINGTON, D. C.

From all parts of the Southland came ministers and laymen to attend the Laymen's Missionary Convention of the Southern Presbyterian Church, which met in Birmingham, Alabama (February 16-18th). It was a notable gathering both because of the large attendance and the spirit of enthusiasm which pervaded it.

There were in all eleven hundred and thirty-two delegates—most of them representative Presbyterian men of the South. Ex-Governor Robert Glenn, of North Carolina, presided, and from the very opening words of welcome to the closing hymn, the emphasis was upon missions as the supreme business of the Church. The great map of the world and the strong missionary mottoes were hung in conspicuous places, and with the flags of our own and foreign nations attracted attention and taught their own lessons.

The messages of the speakers were full of information and were received with genuine enthusiasm, as the convention caught a vision of the task and burst into spontaneous applause.

"The Significance of the Convention" was brought out forcefully by J. Campbell White, the secretary of the Laymen's Movement, who made a striking comparison between the handful of men over a hundred years ago who attacked this problem and the great body of men who to-day are trying to come up to their duty and privilege.

"The Call for Laymen" was presented by ex-Governor Glenn, who is devoting his time to Christian work, and is seeking to arouse the churches

of the South to their duty and obligations to missions.

In speaking of "The Preparation for the World Conquest," Rev. C. A. R. Janvier, formerly a missionary in India, spoke of the two great non-Christian systems of religion—monotheism and pantheism.

Mr. L. H. Severance, of New York, one of the laymen who has recently returned from the field, gave the "Personal Observations of a Business Man in the Orient."

But perhaps one of the most thrilling moments of the convention followed the address of Dr. J. W. Bradley, of Suchien, China. During the famine he visited a village of 164 families, 148 of which were living on potato-vines in February while expecting a harvest in June. As he sat down to eat his lunch that day, a crowd of starving children came near. He could not eat, and dividing up his lunch, he gave it out as far as it would go. A man sitting near, who had sold everything to keep his family from starving, said to him, "When you came here a few years ago, I called you a foreign devil. Now I see you going about distributing bread to my people and ministering to the sick, and you say you are doing this for Jesus. Dr. Bradley," said he, "please tell me, who is Jesus?"

The convention responded to his plea for his hospital by subscribing ten thousand dollars on the spot.

Rev. Motte Martin, who represents the Southern Presbyterian Church in the Kongo State, made a thrilling plea for the natives in the Dark Continent. As an eye-witness he brought to the

convention the need of that people under the galling burden of the white man.

Mr. C. H. Pratt, one of the secretaries of the Laymen's Movement, gave "The Call of Christ to Men": (1) More knowledge of mission work; (2) more obedience; (3) more prayer; (4) more action.

The theme of Christian stewardship was presented to the convention by Mr. Robert E. Speer, of New York, who said that we have now more missionary information than we act upon. In this matter of stewardship we are not our own, we are God's. We are His trustees. Our money is just so much human life beat into coin or paper. But money represents life and life is not an end, but an agency, a tool, to accomplish God's end, and we are under obligations to administer our means as trustees of God.

Mr. Speer also spoke on "The World's Debt to the Missionary," observing by way of introduction that the missionary enterprise is not the only agency by which God is using the world, and the missionary enterprise is not perfectly faultless, and proceeded to show that the world is indebted to the missionary:

(1) The missionary has opened up the world. The London *Times* has stated that we owe the opening up of Africa to missions alone. Professor Whitney, of Yale, said that the three great factors which have opened up the world have been religion, commerce and scientific zeal. Of these religion has been the most prevailing.

(2) The missionary has carried peace and order with his work.

(3) The world's diplomacy for years depended on the missionary.

(4) The missionary has done much to redeem us from the curse which the vices of civilization have inflicted upon the heathen world.

(5) The attitude of nations toward the missionary has been changed.

(6) It is his agency that has launched and directed the awakening movements in the non-Christian world.

(7) He has confirmed and strengthened the pure evangelistic faith by showing how some things have become real in the foreign field.

(8) He has brought us a mighty inspiration and examples of courage.

(9) He has exhibited a marked unselfishness.

(10) He is leading the Church to unity and is the forerunner of religious toleration.

The closing address was made by the Rev. J. Campbell White on the topic "Every Man a Part in God's Program for the World." This address was followed by a simple statement that some laymen desired to make gifts to this work. There was no plan to "hold-up" and ask for money. A layman came forward on the platform and announced that he, with two others, had agreed to give ten thousand dollars each to the immediate needs of the Church. Another layman wished to give five thousand dollars, not of his income, but of his capital. The convention then subscribed nine thousand dollars more, making the total gifts of the convention, including that for the hospital, fifty-four thousand dollars.

The value and effect of this gathering on the Southern Presbyterian Church and upon the Church at large can not be estimated. Twenty-two young men volunteered for the field, and many parents were won to the

cause. This movement is prophetic in its significance, for men have finally put their hands to the plow. This is one of the helpful signs that the Gospel will be preached to all nations.

The following is the report of the Committee on Resolutions:

Being in Convention assembled at Birmingham, Ala., on this the 18th day of February, 1909, we, the members of the First General Convention of the Laymen's Missionary Movement of the Presbyterian Church in the United States, realizing in some degree the obligation resting on us to do our part in the evangelization of the world, and to fulfil the task accepted for us by our General Assembly of sending the Gospel to at least 25,000,000 of the non-Christian world, and recognizing in His marvelous preparation of the field and in His bountiful gifts to our people the call of God to go forward in this work—Therefore, be it Resolved:

First. In fear of God and in reliance upon Him for strength and wisdom to do His work, we pledge our lives, our talents and our property for the evangelization of the world in this generation, and in pursuance of this purpose we promise to support the officers and courts of our Church by our increased offerings, personal efforts and prayers, and to assist our pastors in their efforts to inform, inspire and lead their congregations that they may take their true place as a world-force.

Second. We approve those educational and financial methods designed to place the missionary work of the Church on the same stable basis as the current revenue, by leading each member and adherent to make a systematic weekly offering toward the work of evangelizing the world.

Third. We recommend a thoroughly organized canvass of the entire membership of each Church for individual subscriptions on the weekly basis for the work of missions.

Fourth. We earnestly recommend the appointment in every congregation of a strong Missionary Committee, who will

make it their chief work to promote missionary intelligence, and to lead their congregation to its highest financial and spiritual efficiency as a factor in making Christ's kingdom universal.

Fifth. In view of the light and inspiration which have come to us in this first General Convention of the Laymen's Missionary Movement of our Church, and of the plans of the Interdenominational Laymen's Missionary Movement to conduct a National Missionary campaign throughout the leading cities of the United States during the coming winter season,—

We ask that the Executive Committee of our Laymen's Missionary Movement, in consultation and cooperation with the Executive Committee of Foreign Missions at Nashville, inaugurate and conduct a comprehensive and pervasive plan of deputation work, in which laymen and ministers together shall visit every congregation in the whole Church to lay before them definitely the message and the methods of this movement as recommended by this Convention, to the end that at the earliest possible moment every Presbytery come up to the four-dollar standard as a Presbytery, even tho some of the small and weak congregations may not reach this average.

Sixth. We approve and commend the faithful and efficient manner in which the Executive Committee and the secretaries of the Laymen's Movement have discharged the duties laid upon them, and promise to support them by our prayers and personal efforts.

We authorize the Executive Committee of this Movement to continue the employment of two secretaries for the general direction of this work, and recommend, that, if practicable, a third man be added for the adequate leadership of the great educational campaign.

Seventh. We extend the greetings of this Convention to our missionaries on the field, and on furlough, and assure them of our prayers and our appreciation of their faithful labors. We also express the hope of more efficient support in the immediate future.

MEMORABLE MISSIONARY DATES FOR APRIL

PREPARED BY MISS BELLE M. BRAIN

- April 1, 1815.—Birth of William C. Burns, of China.
See *MISS. REVIEW*, Feb., 1895, and Sept., 1908.
- April 1, 1827.—Birth of Bishop Patteson, of Melanesia.
See "Life of Patteson," by Jesse Page, and *MISSIONARY REVIEW*, January, 1903.
- April 1, 1888.—Death of John Kenneth Mackenzie, of China.
See "Life of John Kenneth Mackenzie," by Mrs. Bryson.
- April 2, 1840.—Van Dyck reached Beirut.
See "The Encyclopedia of Missions."
- April 3, 1826.—Death of Bishop Heber.
See "Pioneers and Founders," by Yonge.
- April 4, 1868.—Death of William C. Burns, of China.
See *MISSIONARY REVIEW*, February, 1895, and September, 1908.
- April 5, 1819.—Founding of the Missionary Society of the Methodist Episcopal Church in the United States.
See the "Encyclopedia of Missions."
- April 5, 1885.—Sailing of the Cambridge Seven.
See "Story of the China Inland Mission," Guinness.
- April 7, 1506.—Birth of Francis Xavier.
See "Heroes of the Mission Field," by Walsh.
- April 8, 1784.—Birth of Gordon Hall.
See "Encyclopedia of Missions."
- April 8, 1901.—Death of James Chalmers, of New Guinea.
See "Life of Chalmers," by Lovett, and *MISSIONARY REVIEW*, November, 1901.
- April 10, 1889.—Death of Father Damien, of Hawaii.
See *MISSIONARY REVIEW*, July, 1889.
- April 11, 1721.—Birth of David Zeisberger.
See "Life of David Zeisberger," by Bishop de Schweinitz.
- April 11, 1878.—Death of Bishop Selwyn, of Melanesia.
See "Encyclopedia of Missions."
- April 12, 1799.—Founding of the Church Missionary Society.
See *MISSIONARY REVIEW*, March and April, 1899; also "History of the C. M. S.," by Eugene Stock.
- April 12, 1850.—Death of Adoniram Judson, of Burma.
See "Life of Adoniram Judson," by Edward Judson.
- April 12, 1860.—Jacob Chamberlain arrived in India.
See *MISSIONARY REVIEW*, August, 1908.
- April 13, 1835.—Birth of Jacob Chamberlain.
See reference above.
- April 13, 1859.—Bishop Thoburn sailed for India.
See "Picket Line of Missions."
- April 15, 1874.—Arrival of Livingstone's body in England.
See article in this number, page 263.
- April 16, 1858.—John G. Paton sailed for the South Seas.
See "Autobiography of John G. Paton."
- April 16, 1877.—François Coillard started for the Zambesi.
See *MISSIONARY REVIEW*, June, 1904.
- April 18, 1874.—Burial of David Livingstone in Westminster Abbey.
See article in this number, page 263.
- April 20, 1718.—Birth of David Brainerd.
See "Pioneers and Founders," by Yonge, or "Memoirs of David Brainerd," by Sherwood.
- April 20, 1768.—Birth of Joshua Marshman, missionary to India.
See "Pioneers and Founders," by Yonge.
- April 21, 1783.—Birth of Samuel J. Mills.
See "Life of Samuel J. Mills," by Thomas C. Richards.
- April 21, 1783.—Birth of Bishop Heber.
See "Pioneers and Founders," by Yonge.
- April 22, 1801.—Birth of Elijah Coleman Bridgman, of China.
See "Encyclopedia of Missions."
- April 24, 1844.—Death of Asahel Grant, of Persia.
See "Encyclopedia of Missions."
- April 25, 1807.—Opening of Centennial Conference in China.
See *MISSIONARY REVIEW*, July, 1907.
- April 25, 1806.—Birth of Alexander Duff, of India.
See "Modern Heroes of the Mission Field," by Walsh, and page 274, this number of the *REVIEW*.
- April 27, 1876.—Mackay sailed for Uganda.
See "Mackay of Uganda," by his sister.
- April 30, 1816.—Birth of George Bowen.
See "Encyclopedia of Missions."

A Missionary Anniversary Program for April

SCRIPTURE LESSON: Livingstone's Psalms—Psalms 121 and 135.

HYMN: "O God of Bethel, by Whose Hand."

This was Livingstone's favorite hymn. It greatly cheered him in Africa and was sung at his funeral in Westminster Abbey.

QUOTATION: "Fear God and work hard."
—Livingstone's last words in Scotland.
To be memorized or used as a wall motto.

MAP: A map of Africa should be used to point out the principal places in Livingstone's journeys. A small map showing the entire route of each of the three journeys in different colors will be found in "The Life of Livingstone," by Thomas Hughes, and also in Blaikie's "Personal Life of Livingstone."

ANNOUNCEMENT: Speak of Roosevelt's proposed trip to the interior of Africa, which is made possible by the explorations of Livingstone and others.

DAVID LIVINGSTONE—THE MISSIONARY EXPLORER

BURIED IN WESTMINSTER ABBEY, LONDON, APRIL 18, 1874

BY BELLE M. BRAIN, DETROIT, MICHIGAN

Author of "Holding the Ropes," etc.

Thirty-five years ago, on April 18, 1874, all that was mortal of David Livingstone, save his heart, was borne down the long aisle of Westminster Abbey, and laid to rest under the pavement near the center of the nave. It was a great honor—the greatest England can pay to her distinguished dead—yet it was none too great for the missionary who had penetrated the heart of Africa and added a million square miles to the known territory of the globe.

Open the abbey doors and bear him in
To sleep with king and statesman,
chief and sage;
The missionary came of weaver kin,
But great by work that brooks no
lower wage.

He needs no epitaph to guard a name,
Which men shall prize while worthy
work is known;
He lived and died for good—be this his
fame;
Let marble crumble: this is Living-
stone.—*Punch*.

David Livingstone, traveler, explorer, geographer, astronomer, zoologist, botanist, physician, missionary, was born on March 19, 1813, at Blantyre, near Glasgow, in a humble home, the chief characteristics of which were the fear of God and the love of books. At the age of ten, to eke out the scanty income of the family, he was put to work in a cotton-mill. But so great was his love of books that he spent part of his first week's wages for a Latin text-book, and at the close of work—his hours were from 6 A.M. to 8 P.M.—attended a night school opened for the operatives of the mill.

Returning home at ten, he studied until twelve or after, unless his mother put a stop to it by blowing out his candle or snatching away his books.

By placing a book on the spinning-jenny and catching a sentence at a



DAVID LIVINGSTONE

time as he passed at his work, he accomplished a vast amount of study in the mill as well. This was not an easy task—the utmost interval that could be snatched for the purpose was less than a minute at a time—but it gave him that wonderful power of concentration of the mind that proved invaluable in after years.

His love of nature was as great as his love of books. Before he was ten, he had explored all the region round about Blantyre, and had begun to

make collections of the flowers and fossils that excited his wonder and delight. Busy as he was, he found time to continue this, even after entering the mill.

Tho his was a godly home and he had been most carefully taught, it was not until in his twentieth year that he was led to confess his faith in Christ. This event changed the whole tenor of his thought. At once it became his desire to devote his life to the service of God. Ere long he resolved to give to missions all he could earn above what was needed for his support, and a little later, on reading Gützlaff's "Appeal to the Churches of Britain and America on Behalf of China," decided to go as a medical missionary to that great empire. The double course in medicine and theology which he resolved to take was a costly one, yet by working six months in summer in the mill, and studying six months in the winter in Glasgow, and practising the most rigid economy, he met it all himself. "I never received a farthing from any one," he says.

In 1838 he applied to the London Missionary Society for an appointment to China, and according to custom, was placed on probation for three months. But his poor success in sermonizing well-nigh cost him his rejection. The story is told that on one occasion, having been sent to preach for a minister who was ill, he failed completely. "He took his text," says one of his fellow probationers, "read it out deliberately and then—then—his sermon fled. Midnight darkness came upon him, and he said abruptly, 'Friends, I have forgotten all I have to say,' and left the chapel."

Livingstone's whole thought had been centered on China; but God, who knew his talents better than himself, was about to call him to another field. When his preparation was drawing to a close, the opium war broke out and closed the door to China. But just then Robert Moffat came home and turned his thought to Africa. Dr. Moffat tells about his decision to go there thus:

"By and by he asked me whether I thought he would do for Africa. I said I believed he would, if he would not go to an old station, but would advance to the vast plain to the north, where I had sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary had ever been. At last he said: 'What is the use of my waiting for the end of this abominable opium war? I will go at once to Africa.' The directors concurred, and Africa became his sphere."

On November 16, 1840, he went, for the last time, to the old home at Blantyre. As he must return to London early the next morning, he proposed that they sit up all night. The wise and loving mother vetoed this, but father and son talked far into the night, their principal topic being missions. "They agreed that the time would come," says his sister, "when rich men would think it an honor to support whole stations instead of spending their money on hounds and horses." Next morning the family rose at five o'clock. The mother made coffee, and David read the 121st and 135th Psalms, and prayed. Father and son then walked to Glasgow to catch the Liverpool boat, where they parted, never to meet again on earth.

Three weeks later, on December 8, 1840, Livingstone sailed for Africa on the packet *George*. At the end of five months he landed at Algoa Bay, and proceeded at once by ox-wagon to Kuruman, Moffat's station, 700 miles away. This gave him his first taste of African travel, and he was fascinated by it. At once he began to study the fauna and flora of the country, and to make collections of the curious and interesting things he saw. This was continued throughout his African career, and enabled him to make important contributions to science.

Arriving at Kuruman, he tarried long enough to recruit the oxen, and then started in search of a suitable locality for a new station he was to open to the north after the return of the Moffats. In December he was back again, having traveled 700 miles. In February, 1842, he started out a second time. Halting at Lepelole, he buried himself among the natives for six months to learn their language and gain an insight into their ways. This ordeal over, he pushed on again, visiting other tribes.

Owing to sickness among the oxen, part of the return journey was made on foot. One day Livingstone heard some of his party, who did not know that he understood their language, discussing his powers and appearance. "He is not strong," they said; "he is quite slim and only appears stout because he puts himself into those bags (trousers): he will soon knock up." At this his Highland blood began to rise. "For days I kept them at top speed," he says, "until I heard them expressing proper opinions of my pedestrian powers."

While on a third journey he found

at Mabotsa, 200 miles northeast of Kuruman, the location he had been seeking. In August, 1843, with a brother missionary and a native assistant named Mebalwe, he returned thither, and, purchasing a piece of ground, built a hut 18 by 50 feet upon it. All this was done on his own responsibility. He hoped the directors would approve; but if not he was ready, as he wrote them, "to go anywhere *provided it be FORWARD.*"

Encounter with the Lion

It was at Mabotsa that he had his famous encounter with the lion. The place was infested with lions, which broke into the cattle-pens by night and attacked the herds by day. Soon after his arrival nine sheep were killed not far from his home, and he started out with the people to rid the place of the marauders. He wounded one of the lions, but did not kill it, and bounding at him, it caught him by the shoulder, tore his flesh and crunched the bones of his arm. There seemed no hope of rescue, but Mebalwe, rushing to him, drew the attention of the lion to himself. By so doing he saved his master's life, but almost lost his own. The lion sprang on him and bit his thigh, but another man coming to his assistance, it turned on him and caught him by the shoulder. Just then the shots previously fired took effect, and it fell down dead. Livingstone's life was spared as by a miracle, but his arm was seriously crippled and ever after it caused him much pain.

Up to this time, Livingstone had given little thought to the question of marriage. In applying to the London Missionary Society in 1838, for an appointment to China, he wrote

that "he was not married, nor under any engagement of marriage, nor had he ever made proposals of marriage, nor indeed been in love," and would prefer to go out alone. And toward the close of 1843, he wrote to a friend from Mabotsa: "There's no outlet for me when I begin to think of getting married but of sending home an advertisement to the *Evangelical Magazine*, and if I get very old, it must be for some decent sort of widow. In the meantime I am too busy to think of anything of that kind."

But in 1844, when the Moffats returned from England, his ideas underwent a sudden change. "After nearly four years of African life as a bachelor," he says, "I screwed up my courage to put a question beneath one of the fruit trees, the result of which was that I became united in marriage to Mr. Moffat's eldest daughter, Mary. Having been born in the country and being expert in household matters, she was always the best spoke in the wheel at home."

Their married life began at Mabotsa, but at the end of a year, owing to the unjust accusations of his fellow missionary, who charged him with taking to himself more credit than was his due, Livingstone gave up his house and the fine garden he had prepared for his bride, and removed to Chonuane, among the Bakwains, forty miles to the north, where his work was soon rewarded by the conversion of the chief, Sechele, who became one of the most famous and consistent of the African converts. Of the busy life at Chonuane, Livingstone has given a vivid picture in his letters:

"Building, gardening, cobbling, doctoring, tinkering, carpentering,

gun-mending, farriering, wagon-mending, preaching, schooling, lecturing on physics according to my means, besides a chair in divinity to a class of three, fill up my time. . . . My wife makes candles, soap and clothes, and thus we have nearly attained to the indispensable accomplishments of a family in Central Africa—the husband a jack-of-all-trades without doors, the wife a maid-of-all-work within."

While at Chonuane, Livingstone made two journeys to the east in the hope of placing native teachers among the different tribes. This brought him into contact with the Boers of the Cashan Mountains, whose enmity he incurred by his denunciation of their outrageous treatment of the blacks. They were bitterly opposed to missionary work, and threatened to attack any tribe that would receive a teacher.

At the end of a year, a great drought having cut off all supply of water, Livingstone removed from Chonuane to Kolobeng, on the Kolobeng River, forty miles away, and on his advice Sechele and his tribe went with him. Here he built another house and taught the people to construct a dam and dig a watercourse for the irrigation of their gardens.

The home at Kolobeng, where three of their children were born, was the nearest approach to a permanent one the Livingstones ever had. It was a busy overburdened life, yet in looking back Livingstone declared he felt but one regret—he had not devoted enough time to playing with his children. "But generally," he says, "I was so exhausted by the mental and manual labors of the day that in the evening there was no fun left in me."

As the drought continued from year to year, and the waters of the river failed, Livingstone realized that he must move again. But whither should he go? To the south there were other missionaries. To the east the Boers barred the way. On the north and west lay the great Kalahari desert, which it seemed impossible to cross. Beyond the desert lay Ngami, the great fresh-water lake of which he had heard much, but which no white man had ever been able to reach. As conditions at Kolobeng grew worse, he resolved to cross the desert, find the lake, and seek a healthful location in the region beyond it, where Sebituane, chief of the Makololo, and a friend of Sechele's, held full sway.

On June 1, 1849, accompanied by two English hunters, Messrs. Oswell and Murray, he started north, and two months later, on August 1st, stood beside the far-famed lake. This was his first great discovery, and when the news reached England he was voted twenty-five guineas for it by the Royal Geographical Society in London.

Unable to proceed farther at this time, Livingstone returned to Kolobeng; but true to his favorite maxim, "Try again," in April, 1850, he set out a second time, taking his wife and children with him. When they reached the lake, he took them all to see it. "The children," he says, "took to playing in it as ducklings do. Paddling in it was great fun." Great fun for the father, too, no doubt—"his own children 'paddling' in his own lake," as Blaikie says. But alas! the region around the lake was infested with fever and the tsetse-fly, those two great scourges of Africa,

the one a foe to men, the other to beasts. Two of his children and all of his servants were stricken with fever, and there was nothing to do but turn back.

A third attempt was made in 1851.



SUSI, ONE OF LIVINGSTONE'S BODY-GUARD

It was Susi and Chuma who found Livingstone dead in his hut, buried his heart under the tree and carried his body to the coast.

Starting north with his family and Mr. Oswell, Sebituane's territory was reached at last, but two weeks after their arrival the great chief died. Unable to find a healthful location for a mission, Livingstone started back, but not before he had made one of his greatest discoveries—the River Zambesi, flowing in the center of the

continent, where it had hitherto not been known to be at all.

Friends now pleaded with him to settle down at some permanent station toward the south. But it was not for the work of an ordinary missionary that he had been called to Africa by God. When first the vastness of the unknown interior, with its millions who had never heard the name of Christ, began to dawn upon him, the question, "Who will penetrate through Africa?" had burned its way into his brain, and he now perceived that he himself was to be the answer to it. "If I were to follow my own inclinations," he said, "they would lead me to settle down quietly; but Providence seems to call me to the regions beyond."

Unwilling to subject wife and children to such hardships as they had endured on the journeys to Lake Ngami (the children had suffered much from thirst in the desert, and had been bitten so badly by mosquitoes that there was not a square inch of whole skin on their bodies), Livingstone took them to Cape Town in 1852, and on April 13th they sailed for England, expecting to remain two years, and then rejoin him in Africa. But it was nearly five before they met again.

With a lonely heart that was ever yearning for its loved ones, Livingstone now started on his famous journey of 1,100 miles, his twofold purpose being to find a healthful location beyond Lake Ngami and open up a highway from the interior to the western sea.

The first halt was made with the Moffats at Kuruman. Here he learned of a raid the Boers had made upon Kolobeng, in the course of which they

destroyed his house, carried off his furniture and clothing, smashed his medicine-chest, and tore his books into fragments—the precious books that had been the solace of his lonely life.

In June, 1853, after a journey of almost incredible hardships, he reached Linyanti, the capital of the Makololo, where Seleketu, the son and successor of Sebituane, gave him a royal welcome. He tarried here several months, preaching the Gospel and healing the sick. He longed to make it his permanent station, but the danger of fever was so great he dared not expose his family to it. At length, having sought in vain for a healthful location, he gave up the first object of his journey and turned to the second.

On November 11, 1853, he set out for St. Paul de Loando, on the west coast, with twenty-seven Makololo men furnished by Seleketu on the promise that he would bring them back again. The journey was the most difficult he had as yet attempted. Knowing that he was taking his life in his hands, he settled up all his affairs before starting, yet he never thought of giving up the plan. "Can not the love of Christ carry the missionary where the slave-trade carries the trader?" he wrote at this time.

On May 31, 1854, after a terrible journey of seven months, during which he encountered perils of every sort, he at length reached Loando in safety. Thirty attacks of fever and the lack of nourishing food had made him a mere skeleton, but Mr. Gabriel, the British Commissioner, cared for him so tenderly he soon began to mend. "Seeing me ill," says Livingstone, "he offered me his own bed. Never shall I forget the pleasure I

felt in feeling myself again on a good English couch after six months sleeping on the ground."

But tho he rallied at first, he soon became so ill that friends urged him to go home. It was a great temptation, for he longed intensely for wife and children and a breath of Scottish air. The captain of an English ship in the harbor offered him free passage, but, sending his letters, observations and reports on board, he allowed it to depart without him. Why? *Because he would not break his word to the black companions who had been so faithful to him.* He had promised to take them home, and he would do it, cost him what it might. No event of his career showed a more heroic spirit, and none won him greater favor both with blacks and whites.

Leaving Loando on September 24, 1854, he arrived at Linyanti, September 11, 1855, having been almost a year on the way. Here he found letters from loved ones and a box from the Moffats with clothing and good things to eat. Fearing that it was bewitched, the natives had put it on an island, built a hut over it and kept it there till his return.

The route to the west coast having proved unsatisfactory, Livingstone started out on November 3, 1855, to find if possible a better highway to the east. Choosing the route along the Zambesi, he discovered the great Victoria Falls, which he named in honor of the queen, and shortly after came upon two high ridges free from fever and tsetse, which give him new hope of establishing a mission. It was a wonderful country through which he was passing, but everywhere there were traces of the slave-trade that made him sick at heart.

On March 3, 1856, he reached the Portuguese settlement at Tette, where the "civilized breakfast" was a luxury second only to Mr. Gabriel's English bed. On May 20th, he arrived at Quilimane, on the east coast, thus completing the great feat of crossing the continent from west to east.



SECTION OF THE TREE UNDER WHICH LIVINGSTONE'S HEART WAS BURIED

"I do not feel so much elated," he wrote. "Viewed in relation to my calling, the end of the geographical feat is only the beginning of the enterprise."

On December 9, 1856, the young missionary who sailed from England sixteen years before returned to find himself a famous man throughout the world. Great meetings to welcome him were held by the London Missionary Society and the Royal Geographical Society, and he was given the freedom of London, Edinburgh, Glasgow, and other cities. The degree of D.C.L. was conferred upon him by one university, and of LL.D. by another, and he was made a mem-

ber of the geographical societies of many lands. The queen gave him a private audience, and everywhere he was the lion of the hour. To his great joy, his wife shared many of his honors with him, and received the meed of praise that was her due.

Honored as few men have been and as never missionary was before, he remained the same true-hearted, simple, unassuming man. "Men may think I court fame," he wrote in after years, "but I make it a rule never to read aught written in my praise."

While in England he was induced to write an account of his travels, a task so distasteful to him that he says in the preface: "I think I would rather cross the African continent again than to write another book." But it was a great success and brought him a small fortune, much of which was used in furthering his work.

The book being finished, some months were spent in delivering addresses. Nowhere was he received with more enthusiasm than at Oxford and Cambridge. It was at the latter that he uttered the famous words that led to the foundation of the Universities' Mission: "I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work I have begun. I LEAVE IT WITH YOU."

Believing that God had called him to open up Africa and that missionary money ought not to be used for that work, he now severed his connection with the London Missionary Society, and on March 10, 1858, with his wife and youngest child, returned to Africa as leader of a government exploring expedition and British consul at Quilimane. On his head he

now wore the famous blue cap with the queen's gold band, by which he was afterward known throughout Africa. But he was as much of a missionary as ever. From the day he landed in Africa in 1841 until his death at Ilala in 1873 he preached Christ to the natives, no matter where he was or what he was doing.

Landing on the east coast of Africa in May, 1858, Livingstone and his party proceeded at once to the work of exploring the Zambesi and its tributary streams. In 1859 three great discoveries were made—the Shiré River and the lakes Shirwa and Nyassa. In the region around Lake Nyassa they saw the slave-trade at its very worst. Believing that a steamer on the lake would assist materially in putting down the awful traffic, Livingstone ordered a little vessel, the *Lady Nyassa*, to be sent out from England at a cost of £6,000, which he defrayed himself from the profits of his book.

But tho the expedition was fruitful in discovery, it was marked by disappointment and disaster. In 1862, Bishop Mackenzie, the noble young leader of the Universities' Mission, whose coming had been such a joy, was stricken with fever and died on January 31st. A few days later, Mr. Burrup, a colleague of the bishop, was stricken and also passed away. But the crowning sorrow was the death of Mrs. Livingstone, which occurred on April 27, 1862, at Shupanga, on the Zambesi, after an illness of only five days. With breaking heart her husband wrote:

"It is the first heavy stroke I have suffered, and it quite takes away my strength. I loved her when I married her, and the longer I lived with

her I loved her the more. Oh, my Mary, my Mary! how often we have longed for a quiet home since you and I were cast adrift at Kolobeng; surely the removal by a kind Father means that He has rewarded you by taking you to the best home."

In July, 1863, for political and financial reasons, the expedition was recalled, and Livingstone was obliged to sell the *Lady Nyassa*, which, owing to the cataracts in the Shiré, had not yet been gotten to the lake. The Portuguese wanted to buy her to use as a slaver, but to this he would not consent. "I would rather see her go down to the depths of the Indian Ocean," he declared.

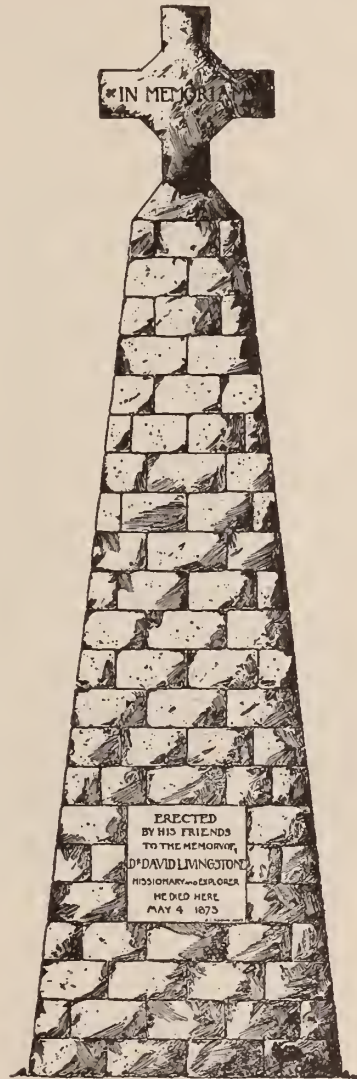
Bombay being the nearest market, on April 30, 1864, he started thither in the little steamer, manned by a crew of ten, with himself as captain and pilot. It was a hazardous undertaking, yet forty-five days later he completed the long voyage of 2,500 miles—a feat second only to his journeys by land.

Leaving the little craft there, he sailed for England, where he remained only long enough to see his children and write his second book, "The Zambesi and Its Tributaries," and then was off again, at the request of the Royal Geographical Society, to settle the long-disputed question of the sources of the Nile. The wish was expressed that he might go out untrammelled by other occupation; but to this he responded: "I can only feel in the way of duty by working as a missionary."

Returning to Africa *via* Bombay, where he sold the *Lady Nyassa* for less than half she cost, he began, on March 19, 1866, that last great journey in which he unconsciously traced

upon the continent the rude figure of a cross.

Spurred on by the sight of the slaves in the Zanzibar market, he



MONUMENT TO LIVINGSTONE IN CENTRAL AFRICA

entered upon his work with a brave heart and a determined spirit. But as he pushed on into the interior he became practically cut off from all communication with the outer world. Surrounded by traders who hated him because of his condemnation of their

nefarious work, the letters he wrote never reached their destination, and of forty sent him only one arrived to cheer his lonely heart.

Nothing whatever was heard from him until December, 1866, when one of his men, Musa, arrived at Zanzibar, bringing word that he had been murdered by the natives. The story was only half believed, for Musa was a well-known liar, but nevertheless an expedition was sent in search of him by the Royal Geographical Society. At the end of eight months the expedition returned home without finding him. Conclusive proof had been received that he was alive and pushing on—but where they could not tell.

In 1868 letters came at last telling of the discovery of Lakes Moero and Bangweolo. In May, 1869, he wrote again, and then for three long years no more was heard.

Meanwhile, little knowing the disturbance Musa had created, Livingstone was pushing on toward Lake Tanganyika and suffering much in many ways. Unable to secure supplies, he was forced to subsist on African maize, a hard and tasteless food that hurt his teeth and broke them out. He had neither coffee, tea, nor sugar, and the loss of his four goats cut him off from his supply of milk. In January, 1867, his medicine-chest was stolen—a crowning blow, for without it he was at the mercy of the fever. "I felt as if I had now received the sentence of death," he says.

Fallen trees and swollen rivers made progress slow and difficult and he was often obliged to halt on account of severe attacks of illness. Years had passed since he had heard from home, and the awful sights he was compelled

to witness in connection with the slave-trade nearly broke his heart. His one comfort was his well-worn Bible, which he read from beginning to end four times.

In February, 1870, he made his way to Ujiji, on the eastern shore of Lake Tanganyika, where he had ordered his supplies to be sent. But alas! everything had been stolen save two old letters. Ordering fresh supplies from Zanzibar, in October, 1871, he came again to Ujiji, "a mere ruckle of bones," only to find that the man to whom his goods had been consigned had sold them all off! On October 24th he wrote:

"I felt in my destitution as if I were the man who went down from Jerusalem to Jericho and fell among thieves; but I could not hope for priest, Levite or Good Samaritan to come by on either side. But the Good Samaritan was close at hand, for one morning Susi came running at the top of his speed, and gasped out, 'An Englishman!' and darted off to meet him. The American flag at the head of the caravan told of the nationality of the stranger. It was Henry Morland Stanley, the traveling correspondent of the *New York Herald*, sent by James Gordon Bennett, at an expense of more than £4,000, to obtain accurate information about Dr. Livingstone if living, and if dead to bring home my bones. . . . I really do feel extremely grateful, and at the same time a little ashamed at not being more worthy of the generosity."

To the sick and lonely old man the young reporter brought new life and courage. Together, for four months, they explored the region round about Lake Tanganyika—"the picnic on

Tanganyika," Livingstone persisted in calling it—and then on March 15, 1872, they parted with the sorest sorrow in the hearts of both. Stanley pleaded with Livingstone to go home with him, but he refused to go until his work was done. The stopping of the slave-trade had now become the ruling purpose of his life, and he felt that by remaining he might do something toward this end. But the longing to finish his work was very great. Five days after Stanley left him, this entry was made in his journal:

"19th March, Birthday.—My Jesus, my King, my Life, my All; I again dedicate myself to Thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be."

Not that year, but the next, was his great work to be ended. After months of weary travel, during which he suffered much, he was carried by slow stages to Ilala, the village of Chitambo, a friendly chief, on the shores of Lake Bangweolo, and laid upon a rude bed in a hut that had been built for him. Two days later, at four o'clock on the morning of May 1st, his faithful black servants found him dead beside his bed. Like Schmidt and Schwartz, he had passed away while on his knees in prayer.

Susi and Chuma, having been longest with him, at once took charge of his remains. The heart and other organs were removed and buried under a moula tree, the burial service being read by Jacob Wainwright, another of his black boys, who also carved an inscription on the tree. The body was then embalmed and left to dry for fourteen days. This done, it was wrapt in calico and bark, and,

together with his instruments and papers, was carried to the sea. It involved a journey of eight months and many perils, yet these faithful black men never faltered until they delivered their sacred burden to the British consul at Zanzibar.

On April 15, 1874, the body arrived



LIVINGSTONE MONUMENT IN SCOTLAND

in England and was identified by the injury to the arm inflicted by the lion thirty years before. Three days later it was laid to rest in England's famous Abbey, and at the close of the solemn and impressive service the grave was filled with flowers.

On July 12, 1890, the doors of the Abbey again swung open to admit a great explorer, and once more the grave of Livingstone was decked with flowers. As Henry M. Stanley led Miss Tennant to the altar, the long

crimson carpet in the aisle broke line over the slab that bears the name of Livingstone, and on the prostrate tablet were laid two great wreaths of flowers. And as the bride herself moved up the aisle she paused to place another tribute on it, bearing the words in flowers: "*In memoriam, David Livingstone—H. M. Stanley.*"

Tho Livingstone was dead, his

work was not ended. His geographical feats proved to be the beginning of the enterprise. In the decade following more was done for Africa than in a century before, and the great interior, where he sowed his precious seed with tears, is now dotted with mission stations from which the Light is radiating far and wide.

FACSIMILE OF AN EPITAPH IN WESTMINSTER ABBEY

Brought by Faithful Hands
Over Land and Sea
Here Rests

DAVID LIVINGSTONE

*Missionary
Traveler
Philanthropist*

BORN MARCH 19, 1813
At Blantyre, Lanarkshire

DIED MAY 1, 1873
At Chitambo's Village, Ulala.

For Thirty Years His Life Was Spent
In An Unwearied Effort
To Evangelize the Native Races
To Explore the Undiscovered Secrets
To Abolish the Desolating Slave Trade
Of Central Africa
Where With His Last Words He Wrote
"All I can Add in My Solitude, Is,
May Heaven's Rich Blessing Come Down
On Everyone, American, English, or Turk,
Who Will Help to Heal
This Open Sore of the World."

*"Other sheep I have, which are not of this fold:
These also I must bring, and they shall hear my voice."*

*"Tantius amor veri, nihil est quod noscere malim,
Quam fluvii causas per saccula tanta latentes."*

ALEXANDER DUFF, THE MISSIONARY STATESMAN

BY REV. GEORGE FELTUS

True statesmanship does not confine itself to the science of government. There is a broader and more useful field for its employment. The man who grasps the principles underlying the public life, perceives the final effect of present forces, and then with self-sacrificing heroism addresses himself to regulate those forces for the welfare of mankind, is in a true and noble sense a statesman.

Alexander Duff was destined in the cradle for the missionary apostleship. Born in Scotland in 1806, settling at an early age with his parents near Moulin in the Grampian Hills, the circumstances and training of his youth were preparation and prophecy of his career in the Eastern Empire. The rugged slopes and lofty peaks of those poetic highlands seemed a foretype of the tall, rugged physique and the stalwart manhood being developed in the young lad. The prayers, the instructions and the consistent example of devout parents instilled into his heart the precious truths of the Gospel, and wove about his life influences directive and imperishable; while the powerful intellect of the famous Dr. Chalmers, at whose feet he sat in St. Andrew's University, imprest and molded his mind not only with common Christian doctrines, but with that one which urged him to his life work,—the salvation of the heathen world.

The statesmanlike qualities of Duff were manifested at the beginning of his career. With a foresight characteristic of great men, he requested that he be left wholly unshackled in his method of dealing with the natives. This wise demand enabled him to accomplish all that his genius fitted him

to attempt. He went out to Calcutta with only one injunction,—not to settle in the metropolis, but in the rural districts of Bengal. It became his duty to violate that one command the moment he saw the country and people for himself. Others before him had attempted to kill Hinduism by bleeding at some of the rural arteries; but the life blood oozed out with slow drops. The young Scot vowed to kill Hinduism; to accomplish this he struck at the heart, the metropolis. It was the resolve of genius, the beginning of an ever growing success.

That was but the first stroke of the statesman-like mind. Duff's distinctive genius was shown in his educational method. It had been entirely overlooked that in India there was a gigantic system of error to be rejected before a system of truth could be embraced. The Hindu theory of medicine, astronomy and in fact of all science, was based upon a fanciful and mythical cosmogony; religious doctrines were involved, inseparably bound up in the baseless fabric. Therefore, before the Hindu could be persuaded of the absurdity of these teachings he must be shown the falsity of the science upon which they rested. For this purpose Duff opened a college for instruction in European science, philosophy and literature. By truth he would dispel error. While others were patiently laboring to secure a few converts to Christianity, he would "with the blessing of God, devote his time and strength to the preparing of a mine and the setting of a train, which one day would explode and tear up" the whole heathen system.

European science without religion, however, would have cut the Hindus loose from their old religious moorings and set them free before the tempest of immorality. To have pointed out their error without leading them into the truth would have been to empty the house of ancestral idols, and then invite the seven-fold demons of Western infidelity and lust. It was his conviction that wherever, whenever and by whomever Christianity is sacrificed upon the altar of worldly expediency, there and then must the supreme good of man lie bleeding at its base. Religion was intended to be, not merely the foundation upon which the superstructure of all useful knowledge was to be reared, but the animating spirit which was to pervade and hallow it all. The instruction in secular knowledge was so saturated with the teachings of Jesus Christ that the scholar could not receive the one without being imbued with the other. If, then, the conviction of scientific truth forced him to abandon the absurd practises of idolatry, the ethical and moral doctrines of that Great Teacher would at least keep him from license and sensuality. All truth, directed by the two-edged sword of the word of God was to be the instrument with which to pierce to the vitals of Brahmanism, and save the Hindus.

A third link in the educational scheme of this man, reveals his foresight. His work was not partial or temporal. It was vast and all-comprehensive. It was not enough for him that these Christian schools should fit Bengalese for superior positions in banking houses and government offices. This statesman saw that the surest way to reach the Hindu of his

day and of succeeding generations was to raise up a native ministry. No one could preach the Gospel to a native like a native. No one could refute the false arguments of a Brahman like a converted Brahman. No one could reach the suffering Bengalese like one born and reared in their degradation. Foreigners could preach to few; natives had success everywhere. Foreigners might be expelled; natives never. He would raise up a Paul, a Peter, a Timothy who would go everywhere through the land preaching Christ the Savior of the world.

The influence of Alexander Duff upon the education and evangelization of India will never be fully measured until that day in which every man's work shall be revealed. If the eulogy of the Indian government, commending his work, is of meaning, let that be weighed; if the judgment of the English nation, accepting his advice in framing the Indian educational bill of 1854, be of significance, let that be weighed; if the tribute of other missionaries, copying even to the present day his models, be a testimony, let that be weighed; if the earnest words of commendation and the plea for the continuance of his presence, made by ten or more high class Brahman pundits, are of force, let them be weighed; if the spoken thanks and heart-felt gratitude of thousands of your Hindus delivered from a life of debasing ignorance, have any worth, let them be weighed; if the blessings of unnumbered souls led from the flickering Light of Asia into the Glorious Light of the World be of value, let them be weighed: and when all these shall have been cast into the balance, still there shall be found wanting a full and true estimate of the work of Dr. Duff.

WOMAN'S WORK FOR WOMAN IN INDIA

BY THE LATE JACOB CHAMBERLAIN, M.D., D.D., OF INDIA

India is surging in the throes of the mightiest upheaval of the ages; for Hinduism, which has stood for thousands of years, is seen by the Hindus themselves to be cracking and upheaving. They know not what is to be the outcome, or what is to take its place.

Hinduism is indeed a most ancient system; for in the days when Moses, guided by the divine Spirit, was gathering together the Hebrew traditions, while he, on the summit of Mt. Sinai, was receiving the Ten Commandments, our ancestors, the Aryan race, living on the table-lands of Central Asia, were singing the earlier hymns of the Vedas. At that time they were a simple pastoral people dwelling on the uplands, with their herds about them.*

Through the teachings of the Hindu religious books—the Shastras and Puranas—caste, polytheism, idolatry and the dethronement and seclusion of womanhood have become established in that land. The women of the higher castes have been almost shut out from the light of day. They have lost the position that they held under the earlier Vedic Aryans, and are almost enslaved. In the higher castes a girl from the time she becomes marriageable until she is a grandmother, or until her sons are married, is secluded from the world and can not enjoy the light of the sun except as it creeps in at the barred windows of her zenana.

Manu, the great lawgiver of the

Hindus, whose laws are more binding upon the Hindus than ever were the laws of Moses upon the Jews, gave a code of laws affecting every phase of Hindu life. These laws show the position to which woman has been reduced. A single quotation is sufficient from the fifth chapter of the Laws of Manu, the 146th and following verses:

Hear now the laws concerning women. By a girl, by a damsel, by a woman nothing must be done, even in her own dwelling-place, according to her own pleasure. In childhood a female must be dependent on her father; in youth, on her husband; her lord being dead, on her sons; if she have no sons, on the near kinsman of her husband; if he have no kinsman, on those of her father; if she have no paternal kinsman, then on her sovereign. A woman must never seek independence.

This iron-bound law enslaves Hindu women even to the present day, so that she must not even think for herself. The laws also indicate that a woman can never attain immortality of herself, and her only chance in a future life is as the slave of her husband. There are no old bachelors in India; there are no old maids; it is Manu's decree that every one must marry.

A proverb, one quoted on all occasions, says, "Get a good wife if you can, if not, take a bad one; for marry you must."

Woman in India, even at the present day, is socially ignored. A native judge came to make a call of courtesy one day, and I said:

"Have you a family?"

"No."

"Aren't you married?"

* There is a very pleasant little reminder of that time in one of the sweetest words that comes upon a father's lips—"daughter." In those early times of our Aryan ancestors the eldest daughter had charge of the dairy, and was called in Sanskrit the *dahatri*, which means "dairy maid," and became our word "daughter."

"Yes; I have a wife."

"But who were those little girls that I saw playing around your house the other day?"

"Oh, yes, I have some girls."

He had no *sons*, and therefore said that he had no family.

The Hindus look upon boys as a blessing and girls as of no account; upon boys as a sign of divine favor, upon the birth of a girl as a sign of divine displeasure. When one hears from your neighbor's that there is a birth in his house, one must ascertain whether it is a case for condolence or congratulation.

Family discipline in India is peculiar, for a man includes his wife among those over whom such discipline must be exercised. One day, as I passed by a well-to-do Hindu neighbor's house, I heard screams and blows. The next time I saw that neighbor I reproved him for beating his wife, and he said:

"Yes, she did make me awful mad that day, and I suppose I did beat her a little too hard."

"But you should not beat your wife at all."

"Not beat my wife? How in the world would family discipline be maintained if I did not?"

"But I never beat my wife."

"Oh, she is a different sort of creature!"

Education and Religion

According to the immemorial custom of the Hindus, up to within the past few years a woman could not be taught to read. Manu expressly forbids a woman ever to read the Vedas. When I first went to India, to ask a Hindu female if she could read was an insult, for then none but the immoral dancing girls were

allowed to read. There is the sore spot of India, a spot that can only be healed by the touch of Christ's daughters, coming there and rescuing those 3,000,000 of dancing girls. What makes it still worse is the fact that good, respectable families do not hesitate to devote one of their daughters to the temple service, giving them over to the life of a temple courtesan under the name of devotion to the deity.

When I first began practising medicine and surgery in India, there came one day a mother of a respectable merchant's family bringing her daughter to the woman's ward of my hospital to be treated for a disease the result of sin. I said to the mother:

"Where is your daughter's husband?"

"Oh, the temple gods and temple Brahmans are her husband," was the reply.

Without a sense of shame the mother was parading the fact. I learned that when her husband was sick, a little after this daughter's birth, they made a vow that if he recovered they would give that daughter to that temple service.

How it makes our hearts ache as we see this sore spot in India. How the odor of it reaches up to heaven! Even Hindus, who still cling to their system, are now acknowledging the fearful wretchedness of this practise, and are inveighing against it. The *Daily Hindu*, an orthodox Hindu newspaper published in Madras, in speaking of the Hindu priesthood as it now exists, said:

Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral and cruel custom and superstition in our midst—from the

wretched dancing girl, who insults the deity by her existence, to the pining child-widow, whose every tear, and every hair of whose head shall stand up against every one of us who tolerate it on the Day of Judgment. Of such a priestly class *our women are the ignorant tools and dupes.*

If a missionary had said such a thing he would have been prosecuted for libel. The Hindu editor said it, and all his readers know it is true, and yet the dancing girls are still immolated day by day in India, for the mothers of India, yet held in that superstition in which they have been reared, helped on by this very Brahman priesthood whom they fear, still consecrate their loveliest daughters to this "service of the gods."

Woman is the stronghold of superstition, and in religious matters has the power, and thoroughly does she exercise that power in her family and out of it. The only time I utterly failed in securing an audience in street-preaching was once, when two missionaries went at dawn to a village of farmers where the mothers could go outside after they were thirty years of age. We had gathered an audience of men, and were telling them how to get rid of sin through a crucified Redeemer. The women, seeing at once that their faith was threatened by these foreigners, that their gods would be deserted if our preaching were received, flew to the rescue of the men, and, coming out in force, began to abuse in the vilest language that it was possible for the human mouth to utter. Seeing that we were not scared away by that, and that the men were still inclined to attend to what we said, they turned their tactics upon the men who were listening and drove them away. They began to say to one another:

"Ah, yes, you are listening, are you? I will tell your wife what house I saw you coming out of about daylight as I was passing by."

Tho the man knew it was a lie, yet he slunk away around the house and disappeared. Then they began upon another man and told him if he didn't leave there they would tell his wife what they saw him do in such a bazaar town, and so they went on singling them out one by one until every man in the street had disappeared and they were masters of the situation. The power they have over their husbands and sons in matters of their religion is wonderful.

This power stands as a wall of adamant barring the progress of the Gospel. Yet a rift in that wall is becoming evident. The young men of India have largely been gathered in mission schools and educated for the last seven decades. Missionaries have gone forth from America, from England, from Germany, from many Christian lands and established these schools, and have been instructing the young men. The missionary's wife has established schools for the children, and they have become to some degree enlightened. Some years ago, when we gave prizes in our Christian girls' schools and invited non-Christian gentlemen to witness the examinations, these educated Hindus, officials many of them, listened to the answers that these girls gave, and to the sweet songs that they sang, and saw how their countenances gleamed with intelligence and joy, and said: "If education can do that for the low-born Christian girls, what would it not do for our high-born wives, our daughters, our sisters?"

This gave the glorious opportunity

for the daughters of England, America, and Germany to come in and wield a power that no male missionary can wield for Christ in India. At once there were organized schools for high-caste Hindu girls, as they feared to come into our Christian girls' school, and they were lovingly, diligently taught, and the missionary ladies that taught in the high-caste schools taught the highest of all wisdom, the knowledge of God. These Hindu girls coming to these schools would learn to sing the songs of redeeming love, learn verses and chapters in the Gospels, learn of the life of Jesus Christ on earth and the wonderful words that He spoke, the deeds that He did, and go to their homes and repeat them in the zenanas.

Women and Medical Work

Then medical work opens the hearts as it opens the houses. When the body is healed how tender the heart is toward the one that has effected the healing.

My camp was pitched in a mango grove fifteen miles from my station, and I was going out every morning at sunrise preaching in two or three of the surrounding villages, and, coming back at eight or nine o'clock, I would spend the rest of the day in treating the sick that had come together; for my tent would be surrounded with those that had come for treatment from the villages, from six to eight miles around. On the second morning, as I came back to my tent, among those waiting to be treated I saw an old Brahman grandmother who had in her arms her little grandson, suffering from an acute form of tropical dysentery. As their native doctors said he could not live, she

had brought him to the foreigner to see if I could save him. I gave the needed medicine after I had as usual read from the Bible and told of Him who could heal the maladies of the soul as well as the diseases of the body. How that old lady drank in the message! I was much attracted to her day after day, for she came every morning, and the little boy grew better each day. How grateful she was, and how she listened to the story of Jesus Christ the Savior! Within a year a village near that of the old Brahman lady, peopled by pariah farmers and weavers, came over to Christianity. I sought to obtain a piece of land to build a little schoolhouse and was surprised that the Brahman official of that village favored our purchase. I could not understand why he had helped us, for Brahmans usually oppose us, until I learned that he was the son of the old lady that had brought her grandson there for healing.

A catechist and his wife were sent there, and lived in that little house, instructing the new converts and preaching to all around. Night by night when all was still, out from her street in the caste village would come this old grandmother and tap gently on the door. On opening it they would see the face of this old lady, and would hear her say: "Oh, sister, won't you let me hear you read a little more about that Jesus?" They would read and talk about Jesus Christ the divine Redeemer. Tears would run down her cheeks and she would say, as they pled with her to become a Christian, "Oh, I do believe in your Jesus, I do love your dear Jesus, but how can I come out and be baptized and embrace Him as my Savior open-

ly? My Brahman son would kill me. If he did not kill me the other Brahmans would cast him out and he would lose everything. No, I can not do it; I can not do it. But will not your dear Jesus accept me as I am? Oh, I do love Him; I do wish I could take His name upon my forehead; but don't you think, don't you think that He will receive me without it?"

She died later in the famine, but her son remains our friend to this day, in spite of those who counsel him to oppose us. She was, I doubt not, one of Christ's hidden ones in that dark land.

Many a lady doctor who has gone into the zenanas and cured women of their diseases knows that there are here and there those whose hearts have been touched, whose hopes and desires and prayers have gone up to that Savior whose name they dare not utter, for such is the bondage in which all those women are bound.

There is also the work in the zenanas by the lady teachers. The zenanas are almost all open now to Christ's daughters, if they would only come and enter in with the message of redeeming love, with kindness and love, little by little letting them know whose daughters they are, who is the King whom they should serve.

Bible women's work is being steadily carried on, each missionary lady having a number of Bible women who go here and there as they can find entrance. They could tell of unreckoned fruits, of hidden ones here and there who have come out of the darkness into the light, for "The light of the world is Jesus."

A bright gleam of hope for India gladdens the horizon for India's daughters. Wives and mothers are

now being educated, and never again will they be held in that superstitious bondage in which their mothers have been so long enthralled. The rising generation of sons will not have to face that fearful opposition from their mothers that the present generation faces. Young men come to me saying, "Sir, I would be a Christian but my wife would not come with me. She opposes me in everything pertaining to my inquiries into and leaning toward Christianity. My mother would curse me, would curse the day of my birth, would kill herself, if she did not kill me in case I became a Christian. No, sir; let your ladies come and bring our women to the light, as you are bringing the men, and then we will come together and will all be Christians."

The power of women in India in matters of religion is awful. In Madras more than fifty years ago, a young Brahman, in a well-known Christian school, was lovingly taught the Bible and its lessons were imprest upon his mind every day. He became deeply imprest with his lost condition and his need of a personal Savior. At last he came out saying that he must be a Christian. His friends determined that they would kill him rather than that he should be baptized. A mob surrounded the school building. The government sent a regiment to guard the premises. The young man was baptized. He was taken from the school to the missionary's house with a regiment about him in a hollow square; they took him through the streets, where missiles were hurled at the soldiers because they were protecting this renegade. The soldiers bivouacked around the missionary's house for days until the excitement passed

away. Then at last, when all was quiet again, his mother and his father sent a messenger to him, saying, "It is too bad that you have become a Christian, but do not let it break family ties. Come again to our house. Your mother wants to see you once more. You can not eat in our presence to be sure; but you can sit on the veranda, and your mother will prepare the food, and place it there for you. You will be glad to have some of your mother's cookery again, will you not? Come and eat your evening meal and sleep at home to-night." The young man, overjoyed at this unexpected kindness and unsuspecting of evil, went. That evening meal was eaten, prepared by the mother with poisonous drugs known only to the witches of India, which while not taking away the life, wrecks the intellect. The young man ate that food, lay down to sleep, and in the morning awoke insane. Then they cast him out into the street; they had no further use nor care for him; for the tender mercies of the wicked are cruel. The missionaries found him. He was taken and tenderly cared for. As his insanity did not yield, he was put in an asylum. The superintendent of the insane asylum, a prominent English physician, a young doctor in Madras when the conversion took place, himself gave me this account and vouched for its truth. I went with him to visit the asylum, for he said, "You will then see that young man, now old and gray-haired, still an inmate, and yet

on one thing he is sane, and to that he clings, and that is his faith in Jesus Christ." I saw him deftly molding a cooking-vessel on a potter's wheel, and as he finished it he looked up, and seeing me said, with startling earnestness, "Forsake Jesus, did you say? Never. I will never give Him up. You may kill me, but I will never give up my Jesus. Oh, Jesus Christ, keep me, keep me, keep me firm to the end." Then he sank back against the wall and seemed utterly unconscious of everything but the Savior's love. That still burned deep in his heart.

That is what Hinduism leads even mothers to do! Many young Brahmans in India have been killed by poison administered by their mothers, or their intellects have been wrecked rather than that they should be preachers of Jesus Christ. The door has now in a marvelous way been opened for Christian women to enter almost every home in India, and there give that divine message that alone can soften hearts, and bring the Hindu women to accept Jesus Christ as their Savior.

The young men of India have been to a degree enlightened, and when the young women and the older women have come to see the unsatisfactory nature of their old system, then will we see whole households coming in loving unison and bowing at the feet of our Savior. God gives the young women of America this opportunity: may they seize it, and hasten India's redemption.



GROWTH OF SELF-EXTENSION IN THE CHURCH OF INDIA

THE INDIAN MISSIONARY SOCIETY OF TINNEVELLY

BY V. S. AZARIAH, PALAMCOTTAH, TINNEVELLY, INDIA

Secretary of the National Missionary Society of India

One of the most hopeful signs of the Church in India in recent years has been the remarkable missionary enthusiasm in the native churches. The formation of the National Missionary Society of India, at Christmas, 1905, is one evidence of this growing spirit. The Indian missionary to the Telugu-speaking coolies of South Africa, the Urdu missionary to the Indian laborers in the Fiji Islands, the Karen missionaries in the interior of Siam and the Malay Peninsula are other instances.

The Indian Missionary Society of Tinnevelly is an organization with similar purpose. On the evening of February 12, 1903, a small group of pastors and laymen was gathered in a dingy little room in Palamcottah, the chief station of the Church Missionary Society, Tinnevelly Mission. They had come from all parts of the district to see the organization of a new society, the object and aim of which they had understood from an article that had appeared in the local magazine, under the title, "*A Call to Undertake Foreign Missionary Work.*" They knew that it was a truly indigenous scheme, furnishing the channel through which the Church in Tinnevelly could obey the ascended Lord's parting commission. After a few hours of prayer and careful thought, the small company ushered into the world the "Indian Missionary Society of Tinnevelly."

There was missionary work in Tinnevelly before this, for so early

as 1854 that revered saint, Rev. T. G. Ragland, conceived and carried out a plan by which the flourishing congregations of South Tinnevelly lent their catechists to him for one or two



INDIANS TRAINED AS CATECHISTS AND BOYS AND GIRLS OF THE MISSION BOARDING SCHOOL

months to help him in his itinerancy, the congregations themselves entirely supporting their own catechists during that period. Speaking of the hearty response given to his proposal by Rev. John Thomas, of Mengnanapuram, Mr. Ragland says: "I feel so much cause for thankfulness; the foundation, I trust, has been laid of a genuine native missionary society." Again, during the time of Bishop

Sargent's supervision, evangelists were sent from Tinnevely to the Kois in the Godavery District, and collections were taken in every congregation throughout the district, on certain im-



MISSIONARIES OF THE INDIAN NATIONAL MISSIONARY SOCIETY

portant days of the year. That seems to have been dropt later; and for years afterward a worker among the Todas was supported by the contributions of the native Church.

But the work of this new missionary society stands on a different footing. It is a society supported and conducted almost exclusively by Indian Christians. The object of this society is "to develop by an *indigenous* organization the missionary spirit of the native Church in order to spread the Gospel in India or other lands."

At the outset, the idea of such a society was novel to the minds of Indian Christians. They can readily understand a Foreign Missionary So-

ciety formed in England or in America to send forth workers into their midst. But they find it hard to realize that the Indian Church, with all its poverty of means and paucity of men, with its all-absorbing present problems of self-support and self-government, must also obey the great missionary commission, even as the long-standing Churches of the West. It therefore required special effort to educate the community on the appalling needs of neglected India and the extraordinary blessings enjoyed by the Tinnevely Church for over a century. One means of missionary education was a monthly vernacular paper called *The Missionary Intelligencer*. Five hundred copies were printed monthly and distributed gratis to all subscribers and contributing churches. In the second year the paper was enlarged and the nominal price of one anna a year was charged. Now it has again been enlarged and the subscription doubled. Started with a modest edition of 500 copies a month, it has to-day a circulation of 2,500 copies.

From the very inception of the society the responsibility for its support was placed, not upon a body of men that may be called members of the society, but upon every member of the Church, and thus in a natural way the key to the missionary problem was placed in the hands of the pastor. It has been found that where the pastor is keen on the missionary idea, congregations catch his enthusiasm and are ready to follow him. Where, on the other hand, the vision of the minister is selfish and narrow the people care little for the missionary enterprise.

During the first year the income amounted to over Rs. 1,530 (\$500).

during the fourth year it amounted to Rs. 4,522 (\$1,500). Up to the present moment—*i.e.*, in five years—over Rs. 15,000 (\$5,000) have been voluntarily given by the people. Of this amount not more than Rs. 400 was given by European friends. When the society lost, in 1906, Rs. 2,100 in the Arbutnot Bank, the people, not in the least disheartened at the sad loss, rallied to increase their gifts, thus giving Rs. 1,200 more than in the previous year. Nearly a hundred pieces of jewelry, silver and gold have been donated to the funds of the society during the last five years. A lady in middle life gave all her gold ornaments, an old man removing the gold earrings he had for over sixty years, an old lady on her death-bed giving her bangles to the society, a widow sending her *tali* (a gold necklace corresponding to the wedding-ring). These are surely indications enough of the fact that the cause of the society is embedded deep in the hearts of the Christians. When we remember how fond South Indian women are of jewels and ornaments, how in most cases these jewels represent the sum total of their savings, and with what horror they look upon bare necks and empty ears, we can somewhat realize what it must have cost them to deny themselves of these valuables. Apart from a deep-seated love for the blest Savior and an enthusiastic devotion to the missionary cause, such acts of self-sacrifice would be well-nigh impossible. It might be asked if these large gifts have not in any way affected the ordinary contributions for the self-support of the churches. We reply they have not. Rather we say that the cause of self-support has advanced with the Foreign

Missionary work. The Missionary Society, as we saw before, came on the field in 1903. Comparing the receipts for church work for the year 1902 with those of 1906, the C. M. S. District Church Council Report said that during the period the number of Christians increased but five per cent, while the contributions of the people to church support advanced twenty-five per cent. The rate of increase during the last quinquennium was larger than that of the previous one.

The Missionary Field

It was felt that to evoke missionary enthusiasm in the people, the field of the society's operations should neither be too near nor too far from the base of supply. Such a field was available in the Nizam's dominions. It was found that the Manukota Talu in the Warangal District, with about 60,000 people, had hardly a single Christian. The society chose this as its field. In April, 1904, or fourteen months after the society was organized, the first missionary was sent to this field. The language spoken being Telugu, the missionary set himself to the task of acquiring that language. He was able to speak and preach to the people six months after the arrival in the field. This is really one of the greatest advantages that Indians have over Europeans. The languages of India have more or less some kinship to each other, owing to their common indebtedness to Sanskrit. Hence any Indian language, however foreign to a native of India, has some words in it derived from the common stock. This facilitates language study to such an extent that what takes the foreign missionary years to acquire with any degree of fluency is in a shorter period and with



A DANCE OF LOMBADI WOMEN

more accurate pronunciation easily acquired by the Indian. At present five Tinnevelly missionaries are working in the Taluk, every one of whom can now use the language with fluency.

As for the work itself, there is everything for which to be thankful. Where three years ago there was no Christian or Christian worker, to-day are to be found 12 workers, 94 baptized Christians, and over 250 catechumens scattered in fourteen villages.

The headquarters of the mission is at Dornakal, where a spacious compound with a fairly large house was purchased at a very cheap cost. The

property is now valued at four or five times the price paid for it by the society. The accommodation is scarcely sufficient for the number of workers sent out. The latest recruits, two young men who have gone out there for evangelistic work as members of a brotherhood, have had to live in a tent. The tent itself has an interesting story. On learning the missionaries' need of a tent for carrying on evangelistic work in the Taluk, one of the leading Christians in Tinnevelly purchased this beautiful tent and made a presentation of it to the society.

The report of the missionaries con-



MISSION HOUSE AND MISSION TENT AT DORNAKAL, INDIA

stantly speak of a large number of villages where people are willing to come over and place themselves under Christian instruction. The great dearth of Telugu workers has been a serious handicap. To meet this growing need, attempts are made to secure a trained force of workers from the

the center, was an illiterate, shy, raw, heathen girl when she joined us fifteen months ago. She is now the brightest girl in the school, and one who is a strong spiritual force among her comrades. She will now answer your simple questions in her newly acquired English.



A BRIDE AND GROUP OF LOMBADI WOMEN WITH COVERED HEADS

new converts themselves. Two men with their families were thus trained last year. A small number of boys and girls are also under training at Dornakal. The expenses of these children are all provided for by individuals or schools. The progress noticed in those trained is remarkable. Most of these pupils did not know one letter of the alphabet when they came to the school a year ago. Isaiah (who stands on our right in the picture) came to the school fresh from heathenism. Now he regularly reads his Telugu Bible and can preach discourses from Gospel texts. Poo-ranum, the bright-faced girl sitting in

There is also an evangelistic school at Dornakal, where children of those in the railway service receive Anglo-vernacular education. The difficulties raised by these boys against opening the school with prayer, studying the Bible, and sitting alongside of non-caste boys were all early overcome by a little firmness on the part of the missionaries. Now their whole attitude toward Christianity has been changed. They not only submit to the regular Scripture lesson, but eagerly attend the voluntary Sabbath-school, and some even are in the habit of offering private prayer.

An interesting work has lately been

commenced among a curious people called Lombadies. Their Aryan features and high nasal index and the curious dress and ornaments of the womenkind are well known. They speak among themselves the Gipsy language termed Lombadi or Labhani. They live in the usual *tandas*, or collection of huts built here and there outside villages, and each *tanda* is ruled by a hereditary *nayak* or headman. They keep no lamps at night inside their little huts, which are shared equally between some bulls, cows, or buffaloes and human beings. Drest in the most fantastic way, with petticoats and jackets decked with broken glass pieces and sea-shells, and adorned with bangles and rings made of bones or glass, their women certainly present a most novel appearance. Their marriage ceremonies are also most curious. The Lombadi bride and bridegroom pour milk down an ant-hill where a snake is said to live and offer to the snake coconut, flowers, and so on. The women weep and cry aloud, which is probably a relic of marriage by capture. The right hands of the couple are joined and they walk seven times round two grain-pounding pestles, while the women chant a song, one line being sung for each journey round the pestle. For forty days after the marriage ceremony the bride keeps her head covered when she happens to meet her husband in public. Unmarried sisters-in-law cover their faces whenever they meet their brothers-in-law in public.

As a tribe, these people are yet outside the influence of the Gospel. There are 765,861 Lombadies in India, of whom 174,391 live in the Nizam's dominions. As the result of

the work of our missionaries they are being slowly attracted to the Savior. Two boys are at present learning at the Dornakal school. A few families in another village have become Christians and are preparing for baptism.

The first baptism took place on August 3, 1906. Soon after the baptism a testing time came. Those three dire diseases of the Deccan—cholera, smallpox and fever—fell thick upon the people one after another. For a period of six months there was hardly a member of any family that escaped this severe visitation. Five baptized Christians fell victims to the sickness, and yet the others were sustained by the grace of God and stood firm to the end. The progress of Christians in Scripture knowledge, in spiritual life and in liberality is very praiseworthy.

In all this work the good hand of God has been with the society. In attempting missionary work in a foreign-language area, this society has been the first in India. It has succeeded in showing that a church in a mission-land can itself become a missionary church, sending forth its representatives to what is practically a foreign land. Even here it has proved the truth that gifts for foreign missionary work do not diminish the gifts to the home church, and that there is no better way of imparting new life to a church than by leading it to engage in foreign missionary work. Whether in America, in Great Britain, in India, China or Japan, every church needs something to live for apart from itself and its own local work. The vitality of a church depends upon its being missionary. In the words of Bishop Westcott, "Missionary work is the test of a standing or falling church."



MEMBERS OF RAMABAI'S PRAYING BAND, MUKTI, INDIA

A VISIT TO RAMABAI'S HOME AT MUKTI*

BY EMMA DEAN ANDERSON, SARGODHIA, NORTH INDIA

It was my great privilege to spend a few days in this wonderful Christian settlement at Khedgaon, a small wayside place on the southern Marata railroad, about forty miles from Poona.

At the main entrance of the large compound, a lady whose business it is to look after the comfort of visitors took me in charge and showed me to a room about 15 by 12 feet, and furnished with two beds, chairs, a table, looking-glass, toilet arrangements, drinking and bath water. Everything simple and inexpensive, but all neat and clean. Soon one of the school-girls appeared with a tray, on which were tea and other refreshments, and then I was left to rest. At meal-time the lady who cares for the guests came to conduct me to the dining-room, a room with clay floor and plain walls, and about a dozen low seats arranged around the sides. Each guest was furnished with a brass tray, on which were about half a dozen small dishes each holding a teacupful. All were highly polished and shone

like gold. In the dishes were different kinds of curried meats and vegetables, with which were served rice and Indian bread. There is a special kitchen and cook for guests, who come from all parts of India and other countries. The quiet, loving hospitality impresses one. Never for a moment can you feel that you are in the way, or a burden.

Saturday morning is wash day in the settlement and all day relays of bright, happy, young girls passed by my door going to the wells to wash their clothes, hair, and to bathe. Sometimes they were singing merrily as they went tripping along, as full of life and fun as school-girls in the homeland. My soul was wonderfully moved as I looked at them and realized what it meant to them to have been rescued and cared for by this handmaiden of the Lord. From the little experience I had in rescue work during famine-time I knew that every bright, pretty girl that was saved had been "plucked as a brand from the

* From the *Woman's Missionary Magazine*.

burning." from a life of deep, deep, black sin, disgrace and loss of womanhood. Think what it must mean to have 1,400 girls under your care, to be a mother to them. Oh, the riches of the grace of God, that can enable one of India's daughters to reach out and save so many of her own countrywomen!

The Widows' Church

The grandest sight I have ever seen in India is not the Taj at Agra, altho that is beautiful beyond description, but the congregation at Mukti.

The church building is a plain substantial brick building in the shape of the Maltese cross, so arranged that all can see the speaker. At the ringing of the bell the matrons, to the number of forty, arrange their girls in lines and march them into the church. I was anxious to see how such a large number of girls and women would be cared for without confusion. Quietly and reverently they came, and took their places on the floor, first the matrons, then the widows, then the rescued women, and then the families, with no more noise than that of their soft footsteps on the bare floors—1,700 people in the usual church services. It was a sight never to be forgotten.

Just as the services were about to begin, Pandita Ramabai and her daughter came in at a side door and took their places on the floor near me. The Pandita was dressed in a plain white sheet, about ten yards long, draped around her body and up over one shoulder. She wore a short white jacket, but no ornaments of any kind. Since the day, long years ago, when her husband died she has worn nothing else. She is not a beautiful woman as far as natural beauty goes, but has a strong, good face. She seems to say you can trust me, for I love you and only seek to serve and help you.

The services were conducted by Miss Abrams, a deaconess of the American M. E. Church, who has been working in Mukti for years. There was a Bible talk, strong and simple, and then all were given the

privilege of praying. Instantly hundreds of girls and women were on their faces before God, most of them praying aloud, "as the sound of many waters." When they finished their petitions, one by one passed out of the building. It was almost an hour before the last one arose from her place.

In the afternoon there were Sabbath schools all over the vast grounds. The one I attended was conducted by one of the teachers trained in the school. The work was well organized, with nineteen classes, and the lesson was well taught and earnestly listened to. In the evening there were C. E. meetings.

I remained in Mukti four days, and during that time, day or night, the sound of prayer never ceased. There seemed to be a prayer-meeting somewhere all the time. Often two or three women or girls could be seen in some quiet place pouring out their hearts to God.

On Sabbath evening I had the privilege of spending an hour with Ramabai. As we walked arm in arm in the garden in front of her room she spoke of the wonderful things God had done for her and the children. She said: "I do not keep any bank account, but trust day by day for all we need." The question was asked: "Have you ever lacked?" She replied: "Never for food. One time there was not enough provisions in the store-room for the next day, but before we needed it food came. I have had to wait sometimes for money to build, but I make it a rule not to go in debt for anything, but go on praying until that or something better comes. I have lots of good friends in your country and I like America very much."

One of the glimpses I had of the home life at Mukti was to see Ramabai with her little ones around her, each one trying to get a little closer to her. One tiny wee thing climbed up into her lap and was rubbing her face. Her room is always open to her girls and evidently the babies know they are loved and petted.

Her own room is even more plainly

furnished than the ones set apart for visitors. Both she and her daughter live the simple life. I was told that there was a time when Manorama was fond of wearing pretty things, and that she had bright silk saris and silk jackets, but she gave herself to God in a deeper, fuller consecration, and since then she will not wear a sari that costs more than \$1.50.

On Monday morning I visited the different departments of the industrial work. There were long rows of looms, where the girls weave the saris they wear. I counted seventy-five in one. In another department the girls and women were working at embroidery and drawn work.

Many are in the printing-room. In those days Ramabai was spending many hours there overseeing the printing of a reference Bible in one of the languages taught in the school.

There is a large dairy and a garden. The overseer of which is a woman who does fine work. All the work of the settlement is done by the people living there.

Each group of girls have their own kitchen arrangements, and according to the custom of the poorer classes of people in South India they sleep on the ground. Each one has a bit of matting, a piece of cotton carpet and a blanket or some other covering.

Ramabai's work is not confined to orphans and widows; there is a Refuge Home with over 300 women who have come to her from lives of sin and many of these have found Christ, the friend of sinners.

For the last few years there have been praying-bands going from Mukti to the villages to carry the Gospel to the perishing, or to help in the revival-meetings in other mission stations. Many requests for prayer are sent there, and the ministry of intercession goes on continually.

Altho there are a number of English and American ladies who help in the work, yet the burden rests upon Pandita, and one feels that none but a

master-hand could organize and carry forward such a work.

A Mukti Prayer-meeting

Dr. Maria White describes her visit to a prayer-meeting as follows:

Ramabai decided to regulate the hours of prayer by dividing the girls into two divisions of 750 each, meeting once daily for two hours and a half each, one section taking their food while the others were at prayer. She asked me if I would join the 700 at prayer, and, hastily arranging my toilet, we crossed the narrow strip of yard to the chapel door. As I drew near and listened to the confusion of voices my soul shrank within me, and placing my hands to my ears I said, "I can not, I can not stand that noise; I can not enter that building," and stopt helplessly on the top step by the door.

Lifting up my heart in prayer to God that He might take me into His own keeping we stepped into the room, and scarcely had my foot crossed the threshold when a sweet peace, such as I never had before known, came over me, and in the midst of that supplicating multitude I sat alone with my heart, alone with my Savior; never in the early morning hour or nightly stillness was I more alone with God than in that room where 700 voices were lifted up in prayer; some, like David, could say, with hands outstretched, "we wept"; others seemed writhing in the intensity of their petitions, till their hair would fall about their shoulders; others were lifting up their voices in praise and thanksgiving; but each one in that room was alone with God, undisturbed by any one else. It was a sight, once seen, never to be forgotten, an experience for which through life I shall praise God. During the days following, as I passed from building to building any hour of the day or night, I could hear from the rooms voices offering that memorable petition, "Hear me, blessed Jesus, hear me."

CHIEF LEFT-HAND'S LIFE *

THE FAMOUS CHIEF OF THE ARAPAHOES TELLS HIS STORY THROUGH AN INTERPRETER—HIS CONVERSION MEANS MUCH FOR HIS TRIBE—A CHARACTERISTIC "TALK"

I

I was born in "No Man's Land," west of Fort Supply, as the Indians were returning in the early spring from the Rocky Mountains. (This was doubtless in what is now known as Beaver County, or the Pan Handle of Oklahoma.) I am sixty-nine years old this spring. I was raised by my grandparents from the time I was old enough to remember. I can just remember my mother. My father died when he was on a buffalo hunt. He had heart trouble. My mother died near the city of Denver, Col.

I learned to go on the war-path from my grandparents. When a boy I can remember my people, the Arapahoes, coming back from their wars with the Utes and Pawnees with scalps of these Indians. I learned that the chief was the one who took most of these scalps. As I grew older all of my time was taken up on the war-path. Finally, I got to scalping and murdering just as the other Indians did. When at the age of twenty-three or twenty-four, I became quite a public man among the Southern Arapahoes. I was thought of as a brave man because I killed men. At that time I became quite a leader, and when I would announce that I was going on the war-path many would join in with me, and when I came home the old men would offer sacrifices because their war party had gotten the victory, or thanks to the White Man Above.

I do not know how my people got the name "White Man Above."

In the many battles some of the Indians were badly wounded and bled, and the Indian doctors would make

motions over them and use the herbs that they found on the prairie, and restore some to life. It was on war-path that I learned to use the herbs that the Indian doctors use, and now I have great respect for them. It was my aim all the time that my name should become great among my people. I had a brave heart. I was always looking for the enemy or for mischief of some sort. In this way my time was taken up.

I heard that when God had made the world He had put a sacred pipe among the Arapahoe Indians, and they still have a great respect for this pipe. This is the reason why the Indians put this pipe foremost in all their councils. Their regard for this pipe is similar to the Christian's regard for the Bible. In this sacred pipe there is a grain of corn, a duck feather and a turtle. There is a tradition among the Indians that at the time of the flood the turtle and the duck went down to the bottom of the water and brought up a little of the ground, and that ground was what formed this country. This is the reason the Indians all respect this pipe and smoke it in their councils and gatherings. All the Indian people, by believing in this sacred pipe, see in their imagination a way of getting over sicknesses. They have also their dances.

At the time I was married and settled down I had never seen a white man, but was about forty years of age before I saw one. About this time I began to see a few white men, who came and began to make settlements in the Western country. One day, after I had seen a white man, there

* From the *Baptist Home Missionary Monthly*. Missionary F. L. King, who labored seven years before the first Arapahoe confest Christ, said: "This talk was made on March 2, 1907, at Left-Hand's house, with Jesse Bent as interpreter. For a number of weeks I have been wanting to get a brief history of this man's life, and have asked him to tell it now as he is a Christian. He does not hesitate to do so, especially as I tell him that a number of Christian people are anxious to hear of his life, and that it is really work for Jesus. I took a little food lest they might be short, and Left-Hand as well as any other man talks better if he has eaten first.

"There were present at this little meeting at the house Black-Man, Earnest-Left-Hand, Lone-Man, Black-Bear, Bald Head, and possibly one or two other men.

was great excitement in the camp. Chief White-Buffalo had been killed. Whisky had been introduced into the camp by this white man, and one of the Indians had gotten drunk and had killed this chief. From this time on the Indians have been learning bad ways from the white men, and the Indians have been killing each other. After this I saw the soldiers, and there were a great many disputes with the Government about the land. As soon as the white man saw the land and the Indians roaming about, they were just like drunken men, and grabbed it from us. After I saw the soldiers I left my enemies, the Utes and the Pawnees, and led in the troubles with the soldiers. After the first battle with the soldiers I studied their way of fighting. They came in a body, and were so much stronger than the Indians that after a few battles I did not care to fight with them. From that time these Arapahoes were driven from one place to another. The trouble always started with the soldiers. My name kept getting bigger all the time among my people.

In 1868 occurred the last battle with the soldiers. This was the Black Kettle Massacre, near Fort Supply. At this time three chiefs—Yellow-Bear, Little-Shield and Bird-Chief—surrendered and made a treaty with the Government. Then the entire tribe was taken to Fort Supply and was taken care of. These three chiefs recommended Left-Hand as one who was to be the Arapahoe chief, living at peace with the Government. The Indians were then removed to Darlington in 1869. The agency at Darlington was established in 1872. The first agent was Agent Darlington, a very old man.

The President of the United States wanted the Indians to send a delegation to Washington. Accordingly, Left-Hand, Yellow-Horse, Heap-of-Bears, White-Crow, Crow-Horse, Big-Mouth, and John Parsel went. This was during General Grant's administration. I talked with Grant, and Grant told me to lay down my arms

and not fight any more. The President gave me a new way of living and a new road. While we were at the White House a delegation of Utes came, and the President asked me to shake hands with these men and be at peace with all tribes in the United States. Then we shook hands. The President told me that there would be no more fighting, but that he would give the Indians farming implements, and that there would be schools established for their children.

So Grant told me, when I started home, to urge the children to enter the school, and that he himself would send corn and implements to farm with. The Government established a temporary school at Darlington in war tents in an early day of the Agency.

From the time that I returned home from Washington to my own people I had one thought in mind, and that was to do as the President had told me in the matter of schools and farming, that the children might be at the front. On this trip I saw many white people in the East—many more there than in the West—and I began to look to the future of the young Indians. At first the Indians were backward, but now they are willing to put the children into school. I used to know many chiefs among the different tribes. Maybe they are all dead now. There is only one living among the Arapahoes, and that is myself. The promise that I made to General Grant I have kept to this day.

Then I began to hear more about God. When I heard of this new religion I felt the same as I used to when I went with war parties. The Messiah religion was introduced, because their minds are continually on these things. They dream of these things. Mr. Hamilton came to me one time and talked a little against the ghost-dance religion. I continued to urge my people in this religion, because God made all things, and I was anxious to help my people. As Mr. Hamilton had a feeling against this religion, I wanted him to go to the Cheyennes.

I did not know much about the mis-

sionaries then, and did not know that God was so powerful as to work through them. I thought they would get mad, as most men do, but saw that they did not. Then I began to come to the chapel. Then I was not yet totally blind, but could still see the missionary as he read from the Bible.

When these Arapahoes were baptized I hoped they would be strong Christians, and not allow little things to switch them off. In making a public speech I told them to be strong Christians, and not pay attention to the small things.

I dreamed about the church and this Christian religion. In this dream I saw the old times, when the Indians were in a savage state. It seemed as tho I was outside of the church and the rest were inside, and they would not admit me. The missionary came to the church. The Christians were going to pray to God to take away all sickness and evil. The Christians went into the church. The others all stood where they were, and could not move. The minister said that he was going to search for the root of all sickness, and put it away, so that the end of the world would come sooner.

When I awoke I thought that because I was not a Christian they would not let me into the church. During the big camp meeting last January I made a speech every morning, encouraging the Indians to have a good feeling toward each other and to attend the meetings. (When Left-Hand referred to these meetings, in which he came out as a Christian, he was deeply moved, and prayed often as he talked, only a very little of which was interpreted.) Again I was all alone. (This seems as a vision to him.) Heaven seemed to be opened, and I saw and could read in it a black streak, but did not want to look at that, but looked at the book (Bible). It seemed as if the end of the world had come. The minister present had a flag, and when he moved the flag the end of the world was to come. And then I urged the minister not to

move the flag until all the Indians had come to Christ. After that the Spirit came to my heart.

And since then I have a different feeling altogether. That dark streak (supposedly his former life) made me think. After the Spirit came to my life I thought of my enemies and of my bad ways. And I thought that as I was an old man, it would be best to change my life before I died. I was very doubtful at first whether Christ would take all the evil away. When I began to think of the heavenly, spiritual life, where there is no sickness or blindness, but where all is good, then I said that I was going to try to be a strong Christian. If a man slaps me on the face and I don't get mad, then I think I will be a strong Christian. If any one tries to get me away from my Christian life I will try to resist them. I won't promise that I can resist them, but will try. That is the way I feel about it.

When I went into the gospel tent and heard the missionary tell how Jesus was slapped on the face and spit upon, it made me cry in my heart, and so I decided to come right at once. I had decided before this time to start in the Jesus road at some time, but this incident in Christ's life caused me to start at once.

There is only one God, who made us, and He made me to talk Arapahoe.

My feelings every day are good.

II

Following is the speech made by Left-Hand at the time of his conversion:

"Why do you wait? It is just like holding me back. I tell you what I know. I live the same life you live. (He means the unsaved life.) I wish many would listen and take the 'Jesus Road.' I am an old man. I tell you straight. Since I came into the tent God's Spirit came into my heart. What the missionaries said to-night is all true. The missionaries and Christian Indians are saved from sin. But

because the sinners are unsaved I have been urging them that much harder to come to these meetings. I called out in the camp and told the people about the meetings and urged them to come. I can see in my heart a book (he means the Bible). In it is a light. Where I am with the non-Christians it is dark. My heart is anxious for the light. Our Father in heaven, I think, is using me in talking to you. The Spirit is in my heart. What the missionary said is true, you all know. You (the non-Christians) are in my way. The sooner you give yourself to Jesus the sooner I go the same way. I feel that I have been dragging something heavy.

"I am going to give up soon and do as I feel. Because I love my people I urge them to come to this good road. When the ghost-dance religion came and I was about ready to embrace it, then it stopt. This Christian religion won't stop. When I talk about this Christian religion then you non-Chris-

tians always cut me short. These missionaries love the Heavenly Father and love us. That is why they bring the good news. Just as I am blind in my eyes, so I have been blind in my heart. I am going to give myself to Jesus in old age. When I give myself to Jesus I want to follow the good road and be happy all the time. When I step into this Jesus Road I will always hold on. I urge you to come because I love you. God's great power is working through me. I have children, many who died while young. No doubt Jesus took them. For myself, I lived a wicked life. But if I give myself to Him He will take all these things away from my heart."

This speech was made at the close of a sermon preached by Rev. H. H. Clouse, while the Indians were encamped in Left-Hand's timber during their January camp meeting, 1907, and is only a specimen of the many talks he made during that seven-day meeting.

SWEDISH MISSION WORK IN ABYSSINIA*

The national church of Sweden has a mission in Eritrea, the Italian colony which borders on Abyssinia. Access to this country is by the Red Sea. The chief station is about 7,000 feet above sea level, and the roads and scenery remind one of Switzerland.

"It would delight our friends at home," writes the manager of the *Mission Press*, "to see the many purchasers who come here, and to note the great packages of books that are shipped into the interior, where missionaries are not allowed to go. The book-market is lively, and the desire to read increases. A former Abyssinian priest, now one of our members, said yesterday that he had ten learners in his village; but as they had only two books suitable for beginners, there was always fighting and grumbling as to who should use them. We are now

publishing a reading-book in the Ambara language, as there is a great desire to learn among these people. An edition of 4,000 copies is just off the press, and we have sent out an edition of 3,000 copies of a Bible history, and 1,000 'Songs of Peace.'"

A former helper, Mangesca, has just come back from Adis-Abeba, the capital city of Abyssinia. He had much of interest to relate from the interior, for he has interested King Menelik in printing, and has received money to go to Europe and buy material. Abyssinia begins to awaken, and a press will have great significance for the future of its millions. Evil or inferior books will perhaps be printed as well as good, but as long as Mangesca is in charge there is no danger. He is a man of strong will and clear judgment, and able to dis-

* Translated by Ernest Gordon, from *Fosterlandet's Missions-Tidning*.

tinguish between good and bad literature.

Yesterday, according to the Abyssinian calendar, was the Virgin Mary's day, and in company with the local governor we went to church. The building was as tumbled down as the Abyssinian religion itself, but contained some attractive wall-paintings—some from Gospel history, others depicting struggles between saints and dragons, and others of fights between Abyssinians and their enemies. Only a few were present, bowing and kissing cross and church walls, acts which seem to be the chief content of Abyssinian religion. About a dozen priests with a few deacons worked vigorously at drum-beating and singing hymns to the accompaniment of cymbals, which they beat by the hour. The singing was in Ethiopian, and during the pauses they read, in monotonous sing-song tones, bits of legend or parts of the Bible in the same language—a language as unintelligible to the people as a Latin service is to the Irish.

Recently the country here was visited by great armies of grasshoppers. The natives rushed out-of-doors to rescue what they could of their crops, but it was of little use. The corn quickly disappeared and the great green cypress-trees were so covered as to be also wholly darkened. Later fresh hordes appeared, and swarmed over the valley where the grain was ripening.

The people were greatly disheartened and said: "It's our priests' fault. They are lazy, and do not sing enough in the church or burn enough incense."

One village we have visited was famous for its robbers and warriors. The head man related much of his and his father's exploits. These villages are situated generally in inaccessible places because of constant feuds and the general insecurity. This increases in a high degree the work which the poor women have to perform in bringing home wood and water.

We were received most cordially and served with a sumptuous meal,

after which all assembled, including the head man's father confessor, and began to talk about religious things. They had heard much evil about us, chiefly that we were Mary-haters and despisers of the saints, and that we never fasted. Mariolatry and fasting constitute the chief element of Abyssinian Christianity. With some care we explained to their satisfaction the differences in our creeds, and then passed on to that which we had in common—God's word, the way of salvation and faith in Christ. The chief was greatly interested, asked questions, and sought his father confessor's opinion of the discussion. He, however, had little to say, knowing little of the matter. Another priest tried to defend the tenets of the Coptic faith with citations from sacred legends. When we broke up late in the night one priest said, "You are right; we never heard such things before"; and the chief added: "What you tell us goes to my heart. You are indeed God-taught."

A young girl's clothing recently caught fire and she was seriously burned. Her parents were at a funeral not far away, and before they arrived the well-meaning neighbors had already smeared the wounds with the usual specific for such cases—fresh cow-dung mixed with finely chopped leaves—and that this horrible salve might dry well, they held the patient close to the fire. Of course such treatment makes it vastly more difficult to cleanse the wounds. The mother urged them to bring the girl to the mission hospital; but the father said, "No; she is going to die, and it is best that she die at home."

So for two days and nights she lay in great agony, the mother weeping over her. The next morning, however, she insisted on carrying her to us. The girl was in a high fever, and such a large surface of her body was burned that no one thought she could survive. Now, however, after two months, she is running about happy and cheerful.

Another patient is a deacon in the

Abyssinian Church, who became ill and went to the native doctor, who declared that he had a snake inside of him and should eat dirt. The youth followed the prescription, and consumed an incredible amount of earth. Naturally he grew worse, and finally gave up hope of getting well. Like many other Abyssinians in a similar condition, he made the church his hope and lay outside of it night and day. Women who think to make merit bring to these sick people food and drink. They bear water from the river, and after it has been blest by the priests, and is supposed to possess health-restoring qualities, the sick bathe with it every morning.

Finally, the sufferer learned of our hospital and came there. He still insisted that the snake was in his body—"I can feel him now in one leg and now in the other, and sometimes he crawls right up into my throat." After some time with us, he began to improve and abandoned his belief in the snake's presence. He was greatly astonished when he saw a book which we told him was God's World, for he never supposed it could be printed in any language save in the holy Ethiopian tongue. He read zealously to find out the contents, and said finally, "This must be translated into Ethiopian; it seems as good as our books."

Growing Toleration

The toleration edict of a few years ago allowed members of the Coptic Church to become Protestants, and did away with the old inquisitorial punishments and draconic laws. But the Church has proved too strong for the law, and the latter has been so qualified that its original value is almost lost.

The Holy Synod is now mightier than the government and puts moderate men in the background. Antonji, the gray metropolitan of Petersburg, "whose lips prayer never left,"

was forced out of office as being too liberal. The monks of the Poczejewer Lawra busy themselves with sending anti-Semite circulars to the peasants. They urge them to summon meetings to decree expulsion of Jews from the villages. According to the law, peasants have the right to demand this if an individual is deemed dangerous by the community. By pulpit utterance and appeals to the cross and to icons, the peasants are constantly spurred on to persecution.

On this black background of bigotry stands out the form of a good true man—Father Gregori Petrow, in whose attractive personality lives the ripe spirit of the true and early Christian consciousness. The dark traits of the Russian revolutionary spirit and the naïveté of Tolstoism are not wanting in the make-up of this dreamer of a freer time. He opposes violence and the self-interest of individuals, and thereby draws down on himself the hate and persecutions of the officials. He has already served one sentence of exile and has many times been summoned before the synod, where he has always spoken truly and pointedly. The magic of his personality has protected him.

He has just published a book about the Jews, in which he castigates the clergy for their wild hatred of the "chosen people." He rebuts the statements made against them, and lays bare the real reasons for the boiling revolutionary spirit which threatens all things. He denounces the Pogroms, those beast-like outbreaks of an alleged national spirit among the Black Hundreds—"Shame on you; see what you are making of the Russian people." And then he goes on to urge complete equality for Jew and Russian before the law.

Therefore Petrow is considered a heretic, an apostate, and the officials are preparing for him a lonely cell in a cloister up there on the White Sea.

EDITORIALS

A RELIGIOUS INFIRMARY

A recent writer, Mr. Boyle, says that one time walking through an infirmary, a doctor, who was his guide, kept whispering to him, giving him the ailments of the various parties in the institution, such as anemic condition, creeping paralysis, nervous dyspepsia, locomotor ataxia.

When he came out he said:

"I have known a church with all those people in it. It took six hundred members a whole year of fifty-two weeks to bring eleven souls to a confession of Christ. The prayer-meeting was suffering from creeping paralysis. Four-fifths of the men seemed to be suffering from locomotor ataxia of the soul."

SHOULD MISSIONARIES WITHDRAW FROM INDIA

The *Baptist Missionary Review* of India asks this question and answers it in the negative. Those who affirm that the time has come do not realize the magnitude or importance of the task of winning India for Christ. All would be glad if the prospects were more encouraging. There are hopeful features, and those who have been a generation in India have seen progress that scarcely seemed possible. The better educated and more intelligent of the native Christians are more and more ready to assume their own burdens and responsibilities, but they are still weak in numbers and in ability to direct the work.

The *Review* says: "That the work is advancing, and is rapidly beginning to show what its capabilities are, is true; but that it has yet reached the stage of independence we do not believe. India is in a transitory stage, and it would be singular if the spirit of unrest, so wide-spread at present, did not effect our native Christians more or less. Out of this will doubtless come a new spirit of enterprise which will add greatly to the power of the Church; but now the native

Christian community certainly need their teachers and spiritual advisers with them, and nothing could be worse than a large withdrawal of the missionary force at present.

"The extreme poverty of the Christians of India is one of those things to which we never seem to become accustomed. Like the diseases and discomforts of the Hindu, the filth in which the poorer classes live, and the indescribable odors of a native town, the poverty of the poorest class never ceases to impress the Westerner. In the bazaar, prices and the qualities of the various commodities sold are regulated with reference to that poverty."

A country containing a population four times as large as that of the United States, and less than 1,000,000 Protestant Christians—most of them poor and uneducated—can scarcely be expected to evangelize itself.

A NEW TESTIMONY

Prof. Nathaniel Schmidt, of Cornell University, and a former Baptist pastor, spoke on February 7th in the Aurora Grata Cathedral before the Brooklyn Society for Ethical Culture. In the course of his address he affirmed that Christianity has been the greatest spiritual factor in the history of the world, and it is certain that the human race is under vast obligation to it. Referring to salvation through faith in the atoning sacrifice of an incarnate God, he declared that no religion has ever sung itself into the hearts of men like Christianity. By its sacraments, prayers, and hymns, readings and homilies, stimulating devotion to the ideal and fostering the noblest sentiments, it has placed man's earthly existence under the aspect of eternity and radiated with an immortal hope. It has aroused a deep sense of sin of a personal kind, a deep consciousness of divine grace engendering humility and gratitude, deep sympathy with the poor and afflicted, the little children, and establishes fellowship with

the departed and abiding faith in the final triumph of righteousness. To study the history of Christianity fairly and intelligently is to imbibe the strongest confidence in its abiding worth as contributing to man's growing moral and spiritual consciousness and aspiration for the infinite.

A MODERN SPECIMEN OF EVANGELISM

Twenty years ago, Dr. L. W. Munhall was in San Francisco, conducting an evangelistic campaign. On a Sunday afternoon he concluded to go down and hear Dennis Kearney, who was at that time haranguing the crowds in the parks, sowing the seeds of anarchism. Dr. Munhall listened awhile to his blasphemy until his own soul was burdened, and he felt he must do something to antidote such teaching.

He looked about for some opportunity or place where he could start a revival-meeting on the grounds. A little way down the street he had noticed a dry-goods box. Going back, he found a policeman standing near it, and he said: "Look here, officer; I am a Methodist preacher, and I want to preach the Gospel. May I take this box to stand on, if I bring it back when I am through?" "Sure," said the policeman, "go ahead."

"So I put the box against the fence so as to be protected in the rear. About a hundred yards away there was Kearney, talking to the crowd. I have always had a good voice and could generally command a hearing, so I called out, 'Come over here, men; I have something for you that you have never heard, and which is worth hearing.' In five minutes I had every man of them where I was standing, and even Dennis Kearney himself came over. I plunged into the midst of the Gospel message, and had every man interested and hearing for forty-five minutes. Never had I better attention anywhere."

The Word of God will be heard if we tell it in faith, and it is a power

even greater than all the devices of infidelity and skepticism.

ROOSEVELT'S ESTIMATE OF MIS- SION SCHOOLS

In his recent address before a great gathering of Methodists in Washington the President said:

"I have always been particularly interested in the extraordinary work done by the American schools and colleges in the Turkish Empire, both Turkey in Europe and Turkey in Asia; a work which has borne such wonderful fruit among the Bulgarians, among Syrian and Armenian Christians, and also among Mohammedans; and this, altho among the Mohammedans there has been no effort to convert them, simply an effort to make them good citizens, to make them vie with their fellow citizens who are Christians in showing those qualities which it should be the pride of every creed to develop. And the present movement to introduce far-reaching and genuine reforms, political and social, in Turkey, an effort with which we all keenly sympathize, is one in which these young Moslems, educated at the American schools and colleges, are especially fitted to take part."

A NOBLE CHRISTIAN WORKER

On the 7th of January there passed away in London a remarkable woman, Mrs. Letitia Mathieson, wife of James E. Mathieson, Esq., formerly superintendent of Mildmay Missions.

After a very close friendship with Mr. and Mrs. Mathieson for more than twenty years, we are prepared to say that no woman of our acquaintance outranked her in all that constitutes a cultured, unselfish, and consistent Christian. What was especially noticeable was her habitual *self-forgetfulness*. Even in advanced age, she was still giving herself for others. Her home was a tarrying-place for missionaries from all lands for days and weeks and even months at a time. Notwithstanding natural modesty, her voice was used to advocate good

causes and to encourage Christian workers, while her pen conducted, to the last, an immense correspondence with missionaries. Her adornment was that meek and quiet spirit which is declared to be in the sight of God of great price. Acquaintance with her reminded one of the infidel Bolingbroke's remark, that to have "stayed for two hours in Fénelon's company would have compelled him to be a Christian."

Mrs. Mathieson was a fine example of the woman whose kingdom came without observation, and who, without violating the most maidenly manner, exercised an immense influence for good. The visitations of her pen and the wider visitations of her prayers covered a large portion of the missionary field, and her loss is one that can not easily be repaired. "Favor is deceitful and beauty is vain; but the woman that feareth the Lord, she shall be praised."

USEFUL STUDIES

"There were giants in those days" is the brief record of the age before the flood. Every age has had its giants, not in physical stature only, but in the nobler sense of mental and moral might, capacity to command and control. But, even in most favored times, such are but few, for God is not lavish of such gifts; and it has always been the few whose words shake the world, whose deeds move and mold the many, and to whom it is given to shape human history and destiny. Carlyle suggests that history is but the lengthened shadows of the world's great men; may we not better say the lingering twilight which prolongs their influence and perpetuates their memory, when their sun has set below the horizon?

The modern missionary age has given birth to not a few of God's race of giants, and so mighty have been their "labors" and so gigantic their doings and achievements that it would seem as tho they had made the age, and not the age, them. If some of them were before our day, we have our-

selves seen others grow to their great stature and mount to their thrones of power; and we have seen many of them pass from toil to reward, at the commanding signal of Him before whose resistless decree kings drop their scepter and turn to dust. Some of these giants yet tread the earth and make the continents tremble. The priests of idol fanes stand in awe of them, and even the god of this world knows his time is short, as he sees them, like their great Master, working the works of God, and is compelled to confess that their word is with power.

History is the most instructive and suggestive of all studies, for it opens to us the world of fact; and biography is the key of history, for it reveals the personal factors in the problem, portraying before us the lives of men, teaching philosophy by examples. The analysis of character helps us to detect and discern both the essential elements of success and the palpable causes of failure. Virtue and vice impress us most in concrete forms, not in abstract statements; and hence the best of all books is only a golden casket in which is guarded, as the pearl of great price, the story of the One Perfect Life.

Of the standard biographies we have already named a few of the foremost, but where shall we stop? These stories possess all the charm of the most fascinating fiction while they carry all the weight of the most significant fact. And not to know the story of such lives is to be ignorant indeed. Dr. Campbell Morgan, in London, has instituted a monthly missionary lecture in his great chapel and gives his best powers to set forth the heroism of these great characters, and the place is thronged. Why do not pastors and Sunday-school superintendents utilize these records of modern giants?

Donations Received

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|---|--------|
| No. 370 Sidon Mission, Syria..... | \$2.00 |
| No. 371 Industrial Mission, India..... | 5.00 |
| No. 372 German Orient Mission, Persia.... | 20.00 |
| No. 373 Industrial Mission, India..... | 15.00 |

GENERAL MISSIONARY INTELLIGENCE

Corrections—Church Statistics

A typographical error in the March number of THE MISSIONARY REVIEW made it appear that the communicants of the various religious bodies had decreased fifty per cent. in the United States last year, whereas most of the denominations showed an increase. The column on page 224, headed "Communicants in 1909," should have read "Communicants in 1890," so that these Christian sects have nearly doubled in the past eighteen years.

An error in the statistics of missions in the Turkish Empire (facing page 178) made it appear that only one of the ten men of the Reformed Presbyterian Mission is married, whereas there is only one "silly enough to be there without a wife," as our corrector remarks. There are therefore eight additional women workers in Turkey.

In the same article the picture by Dr. Dwight (page 169), should have been labeled "Dr. Barnum and his assistant translators in the Bible House, Constantinople." Dr. Bowen represents the American Bible Society and Dr. Barnum the American Board in its literary work.

INDIA

British Rule in India

Rev. L. S. Gates, a missionary now in this country, says:

There are about 250 native states in India, covering nearly one-third of the whole country. They are to a great extent independent of the British Government. Some of them coin their own money. Most of these states are like islands, surrounded by British territory. In most of them the people, language, soil, and conditions of life are the same as in British territory adjoining. There is constant emigration from native to British territory. The population per square mile in British territory, according to the last census, is 213, while it is only 92 per square mile in native states. In the decade, 1891-1901, the population in British territory increased eleven millions, and decreased in native states during that time four millions.

I have lived near the border of one

of the largest native states for thirty-three years, and have had the superintendence of schools and other mission work in two of them as well as in British territory. Never have I heard a preference for native rule expressed by the common people. The common term for one of the largest native states is *Mogalai*. This has come to be a synonym for misrule. It makes a native in British territory indignant to have the term *Mogalai* applied to his town. Men who own farms in native states and in British territory have told me that the taxes are about the same in both places, *nominally*, but actually more has to be paid in native states. Also that in times of distress, like famine, the taxes in British territory are sometimes remitted, while in native states they are not. A statement was recently published in a first-class American paper that the taxes of the British Government in India are fifty per cent. of the values produced. The taxes are eight times as great in Russia as in India, twenty times in England, and twenty-five times in France.

A New Departure in Education

The government of Mysore, in South India, is trying an experiment in educational affairs. Convinced that a purely secular education is essentially defective, it has been ordered that the first half hour of each morning shall be given to moral and religious instruction in all government schools and colleges. Three days of each week the instruction will be moral, and will be common to pupils of all religions. The teaching two days of each week is to be specifically religious according to the religious books of the pupils, whether Hindu, Mohammedan, or Christian. With all except Hindu students, attendance upon religious instruction is optional, and it is only when the Mohammedan or Christian students number twenty or more that the government makes arrangements for instruction in their own religion. Where there are less than twenty pupils arrangements are made for religious instruction by private parties, and the government will provide every facility.—*World-Wide Missions*.

Great Gains in a Methodist Conference

Bishop F. W. Warne writes:

The most encouraging feature of the Bengal Conference is the mass movement that has begun among the Chamars, in the Tirhoot district. About two years ago I sent a request for prayers to America and to the praying bands of the Wales revival, asking prayers especially for work among the Chamars. At that time converts had been few, but since then in the Muzaffarpur district, in the Meerut district, in the Roorkee district, and in other places there have been such beginnings of mass movements that now the Chamar converts exceed 10,000. Tho our work is comparatively new and young in the Tirhoot district, Dr. Denning writes, "We have 1,400 converts in the Ballia circuit and in the Arrah circuit 492, nearly all among the Chamars. There are 900,000 Chamars in my district." There are 600,000 in the Meerut district, and almost 400,000 in the Raipur district, and in all these great centers there are the beginnings of mass movements.

A Great Moslem University

On a recent occasion, says the *Bombay Guardian*, a proposal which has been long in the minds of the Mohammedan leaders, to establish a Moslem university, with provincial colleges, was eloquently and practically dealt with by Mr. Syed Ali Iman, and evoked the utmost enthusiasm. Fifty thousand rupees were subscribed on the spot, besides 8,000 rupees of annual grants. Mr. Sadiq Ali, Minister of Kharpur, gave 11,000 besides 1,000 annual grant. The Nawab of Dacca endowed the University Fund with 40,000 rupees' worth of property. The assembly rose to the full idea of a university after their own hearts, with religious instruction in its proper place. The same day the Female Education section of the league, under the able guidance of the secretary, Sheik Abdulla, held a remarkable session. Maulvi Shible, the Oriental scholar, delivered a discourse on women's status in Islam, and showed their equality of right and opportunity from a religious standpoint. There was remarkable and gratifying agreement of sense and sentiment on this important subject.

How to Reach Moslems

L. M. Breed, a missionary physician in South India, writes as follows:

Canon Goldsmith, a Church Missionary Society missionary, who lives outside the walls of Hyderabad City and who has done more for Mohammedans than any one else in India, says that he considers a public library and reading-room a necessary means of reaching Mohammedan men. I feel equally sure that medical work is the only way of reaching the women, and thus indirectly the entire household, for their physical sufferings are great, and they would far rather die than to receive aid from men. They need more women physicians, well equipped women of broad sympathies and patience, to go into these harems and lead these women out to greater desires and possibilities. They have possibilities; they are beautiful types of women, dwarfed in their development, leading useless, degraded lives, instead of strong, useful ones.

Marriage of a High-caste Widow

A significant marriage between high-caste Hindus is reported by a correspondent of the *Sunday-School Chronicle*:

Very recently in Calcutta Babu Brojindranath Kanjilal was married to the widowed daughter of the Hon. Mr. Justice Ashutosh Mukerji. This may appear a very commonplace item of news. From a Hindu view-point it is revolutionary. The bride was married at ten years of age and widowed after six months. Custom commands that she shall wear sackcloth and ashes to the day of her death. Her father, an enlightened but orthodox Hindu, has dared to help create a new custom, thus making it easier for other Hindus less influential than he to do the same sensible thing. The young lady was but *thirteen years* of age at the time of her second marriage.

Caste Among Christians

Persons who know little of India frequently suggest that the time has come when the European missionaries might retire from South India, where the number of Christians is so large, and leave the work in the hands of the Indian clergy. A few sentences in a report received from the Rev. J. A. Sharrock, superintending missionary in the Trichinopoly district, shows the difficulty of adopting this suggestion. Referring to Annamangalam, he says:

The saddest story of all is in connec-

tion with this pastorate. At the end of 1907 the bishop sent us a deacon of pariah extraction, and the people refused to receive him on caste grounds. The congregations dropt from an average of 60 to 16, and only two on one occasion and one on another would receive the cup at his hands during the celebration. The bishop has now ordered that the celebration of the holy communion should be discontinued. Mr. Acharyam can get no one to cook for him, to wash his clothes or shave him. These are the usual Hindu methods of excommunication, and appeal far more forcibly to the ordinary native than their rejection from holy communion.

A Sad Lesson in Retrenchment

In 1837, with 187 free schools, containing 7,000 pupils, 150 students in the seminary, and 98 girls in the school at Oodooville, Ceylon, and a rising tide of respect and influence all around, it seemed as though victory was organized. But that year brought a stunning blow. The failure of the funds from America in that time of pecuniary trouble compelled the mission to disband 170 schools, to dismiss more than 5,000 children, including a part of the pupils in the two seminaries, to stop their building, curtail their printing, and cut down to the very quick. Their Sabbath congregations were nearly broken up, all their activities razed, their spirits discouraged, and their hearts almost broken. It was a time of wo. The heathen exulted. Native converts were discouraged and led astray. Educated and half-educated youth were snatched away from under the Gospel, and often worse than lost to the cause.—*Missionary Herald*.

Appointment of a Pastor for Rangoon

Rev. Arthur Gordon, second son of the late Adoniram Judson Gordon, of Boston, has been appointed by the American Baptist Missionary Society pastor of the Baptist church in Rangoon, Burma. We can think of no appointment more fitly made. Mr. Gordon in many respects strongly resembles his father in appearance, in manners, and especially in unselfishness of character. He is a man rarely

fitted for the field to which he has been appointed, and we pray for his greatest success.

CHINA

Chinese Native Preachers

Rev. H. F. Rowe writes in *World-Wide Missions*:

For five years out of the first eight years of our life in China I was constantly among the Chinese preachers and I believe I know their life intimately. I distinctly assert that they are a heroic band of Christian gentlemen. They live on small salary and in places where there is absolutely nothing elevating outside of their few books and the little flock of faithful ones. All the influences of society and life about them are bad, and they are very much alone. They travel on foot or on donkey-back, in the heat and the cold, with none of the comforts. I have found them in season and out of season exhorting men to better lives. Sometime there will be written another eulogy of some of the world's great ones, like that found in Heb. 11, and the names of some Chinese preachers will be inscribed in it.

How Chinese Saints Sing

In a recent article in the *Christian Endeavor World*, C. T. Studd, the famous English University student, now a missionary, writes:

How the Christians sing on Christmas day! Even more than usual, if possible, for they dearly love to sing their hymns; they never seem to have had enough. But that does not mean they are Lloyds or Melbas, tho each is an artist in his way, for the men sing falsetto to a man, and through their noses, while the women—well, let charity have her perfect work. The gist of the matter is, they love to sing because they enjoy their religion. It's their one greatest pleasure, and haven't they paid a long price for it? That middle-aged man with the enormous goggles was a high Yamen official and an opium-smoker. Accepting Christ cost him his lucrative position, but he also lost his opium habit and covetousness, and brought two-thirds of all he posset for the funds of the church, that the Gospel might be sent to other cities also. Look at those women. They reckoned faith without works to be dead; so they unbound their feet for the sake of Christ and Chinese girls, at the cost of their reputation and becoming outcasts, hated, and persecuted by their own people.

Newspapers in China

According to William T. Ellis, who speaks from recent observation:

The newspapers of China are at once an evidence and an instrument of the nation's regeneration. They are a fearless fighting force for the new day. They attack the ancient abuses, and set forth the claims of the new order. They portray the nature of the "Western learning," and show its advantages for China. These editors are patriots, and their honor will be great in a coming day. Already they share with the new schools the distinction of being the most effective public educators. In the leading cities of the empire may be found public reading halls, where the day's newspaper is read to those who can not read for themselves, and there lectures upon modern sciences are given. In Peking there is even a comic journal, devoted to progress and reform, which fearlessly caricatures existing evils. In the same city is published a woman's daily, which is a powerful factor in bringing about the new order.

The New Chinese School System

A scholarly Englishman says of the new school system of China:

They are trying all of the methods and systems in use from the days of Plato until the present hour. Even the latest craze is not ignored. The man more accustomed to using Biblical expressions might compare China to a householder, who brought out of his treasures things both old and new. The old and the new meet in a way that is both pathetic and ludicrous, as well as inconvenient.

How Islam in China Has Changed

According to the *Chinese Recorder*, "China has influenced Islam far more than Islam has influenced China." The examples are given:

1. The Mohammedans use Chinese clothing and wear queues, tho they always tuck these under their caps during prayer.
2. Their women appear on the streets without veils.
3. With the exception of pork, they eat Chinese food.
4. Their observance of the rules of prayer is most slack.
5. The percentage of those who make the trip to Mecca is very small.
6. Their missionary zeal has been so weakened that Mohammedans from abroad declare "These are not Mohammedans."

Revival Among the Aboriginal Tribes

Says *China's Millions*:

We have received information that over 70 persons have confessed their faith in Christ. This is blest news. But it is exceeded by further news which has reached us relative to the same people. Mr. Adam, who writes concerning the situation among the aborigines, says that, as far as he has ascertained, only 3 out of the 1,200 baptized in 1906 have returned to their heathen practises; and he adds, that each family is giving a free-will offering of grain, which goes toward the support of three Miao evangelists, that they were sending 26,000 cash to the British and Foreign Bible Society and 10,000 cash to the West China Tract Society, and that their chapels are all being built with their own money.

JAPAN AND KOREA

Can Japan Spare the Missionaries?

Mr. W. T. Ellis has recently discussed this question in the *Outlook*. It appears that some of the Japanese are saying:

The missionaries do not get along well with our people; they do not understand us; except in rare cases, they do not acquire the language well enough to be acceptable speakers, after the first curiosity concerning them has passed. The Japanese now prefer to hear their own preachers rather than foreigners.

But the missionaries say in reply:

We are glad to see the Japanese moving on to self-support; that is our goal. We are eager to make ourselves unnecessary. But the 70,000 native Christians are not yet strong enough to evangelize Japan. Most of the churches are still dependent upon the missions for assistance. Some of the congregations reported as self-supporting are such simply because they are dead; they have no pastors and practically no expenses. Our Japanese brethren have not yet learned aggressiveness in evangelism; they do not extend their work as the missionaries do, reaching out into the new and untouched places.

Zeal of Korean Christians

A missionary reports the following incident:

I had a visit the other day from two old grandmothers, one from Cho Wangi Church, and the other from the church on Tutoni Island. They said they had come in about ten miles, "just to see our pastor's face and have you pray for us," were their words. They had been

out on a missionary tour among heathen villages. They went because their hearts moved them to go, and they paid all their own expenses. Because of their preaching, or rather their "individual work for individuals," eight heathen women decided to burn their idols. Grandmother Choi is seventy-three years old and Grandmother Yi is sixty-seven. I asked these two zealous "young-old" soul-winners how old they were, and the older one answered for both. "I am eight years old," said grandmother Choi, "and grandmother Yi is twelve years of age." This was their age from their birth into the kingdom, they said. They had traveled in all from village to village, about 50 miles. They had suffered much from lack of food in three places and their feet were sore from the rubbing of their straw shoes, as both of them are rather heavy on their feet.—*Christian Observer*.

Lavish Giving of Time and Money

Reports from Korea state that some Korean Christians are living on millet and selling their rice in order that they may give the difference in price of these two foods to spread the Gospel among their own people. At one of the meetings one of the Christians promised, after giving all the money he could, to give 180 days out of the year of personal evangelistic work without a cent of pay. At the next meeting he came and apologized, saying that it took more time than he thought and he had only been able to give 169 days to this personal evangelistic work. Where is the Southern Presbyterian layman who will do what this poor Korean Christian has done, and that when he has just been delivered from demon worship by the power of Jesus Christ?—*Christian Observer*.

TURKEY AND PERSIA

Uprising Among Turkish Women

Dr. Mary Mills Patrick, president of the American College for Girls in Constantinople, is now in this country seeking funds for the erection of much-needed buildings; and in a recent interview stated that there had been for years an agitation for political liberty among the women of Turkey. Altho there was a law forbidding any Mohammedan woman leaving the empire, a few had defied it by

going to Paris, and openly assisted the committee of progress. But "for the most part they helped the cause by working quietly at home. They carried letters back and forth hidden under their veils and robes, thus evading the strict postal surveillance." When last July the new constitution was announced, Moslem women threw off their veils; but on finding that this was misunderstood, put them on again so as not to excite needless prejudice." No subject is discusst with more interest in Constantinople, says Dr. Patrick, than the higher education among women, and one of the first acts of the new government was to give a legal title to the new site of fifty acres of land for the American College upon the heights of the Bosphorus.

American Board Colleges in Turkey

The six American colleges for men and the three for women, all connected with this board, and all facing a new urgency and opportunity never before experienced, appeal as they have never done before for a world-wide recognition of the truth that in these Christian institutions of higher learning is found the secret of New Turkey. To the American Christian colleges in the country is due the fact not only that a revolution of sweeping proportions has taken place, but that it has been almost without bloodshed. Accepting this historical statement, we must recognize that these institutions have even yet a greater work to do in training the men who will lead wisely and well in all that pertains to the new life of the new empire. These institutions must be prepared to provide the directing force that will be demanded for the new educational system already being inaugurated.

Forty-seven Years a Medical Missionary

The *Quarterly* of the Edinburgh Medical Missionary Society for March announces the recent decease of Dr. P. K. Vartan, who was educated under its auspices and since 1861 has been connected with its hospital at Nazareth. Born of Armenian parents,

"he inherited many of the finer features which their long travail has wrought into the fiber of that people. This helps us to understand his keen sense of justice, together with the patience, the tenacity, and quiet hopefulness of his nature." One who knew him well writes: "It seems almost as easy to think of Galilee without Tabor as of Nazareth without Dr. Vartan." At his burial the coffin was borne through the principal streets by men of all sects and religions, Moslem and Christian.

Fifteen Years in Syria

Rev. Goshen El Howie, Schweir, Mt. Lebanon, writes:

My wife, two children and myself left Montreal for the Holy Land, August 9, 1893. In November of the same year we arrived in Joppa and found the first railway ever opened in Syria already in working order, and accomplishing the journey from Joppa to Jerusalem in four hours, at a cost of a little over a dollar per head, third class; while prior to 1892 the same journey consumed from twelve to fifteen hours.

During the fifteen years of our stay in Syria we have seen Damascus linked to the Mediterranean by two lines of railway. The earlier of the two terminates in Beirut, north of Sidon, and the second in Haifa, at the foot of Carmel. The Haifa line passes through the grain-growing district of Kauran, crosses the Jordan near the southern shore of the Sea of Galilee, and along the Plain of Jezreel by the river Kishon to the Mediterranean; consequently, the grapes at Damascus, which used to sell at home for a cent a pound, sell now for three or four times that amount, and the fish from the Sea of Galilee, instead of rotting in Tiberias, can be sent to Damascus in eighteen hours and be sold there, to the decided advantage of the successors of Peter and Andrew and the sons of Zebadee. In Edrèi, where the railway passes, a bushel of wheat was wont to be sold for a dollar; now the price is almost doubled, and now I pay from three to four cents a pound for my bread or flour.

An Encouragement to Prayer

Letters from Palestine naturally contain many references to the change of government in the Turkish Empire. A missionary in Nazareth writes:

Perhaps one of the most striking events consequent on the change of government in this country occurred in Naz-

areth, when our native pastor was the only Christian chosen to address a crowded audience from the pulpit of the chief mosque, and his words were pronounced to be "the most weighty and wise," altho many important Moslems also spoke.

How quickly and unexpectedly God wrought this change! Surely it is in answer to the prayers of the faithful. Then what an impetus and encouragement to continue praying and working hard for that more mighty change in the hearts of the people, for which we know the Master himself is waiting and expecting, for we little know how soon that answer may come.—*C. M. S. Gazette.*

Irrigation for Mesopotamia

Dr. A. H. Griffin, of Mosul, near the site of the ancient city of Nineveh, who is now in England, writes:

Ancient prophecy is soon to be fulfilled: Mesopotamia is to be irrigated. The new government have secured for five years the services of that distinguished engineer, Sir William Willecocks, to whom Egypt owes her new life. Most people in England do not realize the probable world-wide importance of this forward policy. Mesopotamia may regain its lost fertility; the deserts will be transformed into gardens; villages, towns, and even cities will spring into existence, and many believe that Babylon itself may be rebuilt. The new Bagdad railway, which will pass through Mosul, will deprive that city of its former isolation, and travelers may yet wander at will among the ruins of Nineveh.

In the Boys' School, Teheran

In the Boys' School at Teheran, Persia, the brightest and one of the strongest, as well as most advanced, Moslem boys of the school has recently said openly that he "believes himself to be a Christian." This confession is calculated to have a telling effect upon his fellows. All the Moslem boys of another class have requested Christian catechism instruction, and the author of this information says that "The results we want are being accomplished these days in the school without much argument."

In the same station, an afternoon meeting for Moslem women is held each Wednesday at the home of one of the missionaries, with a usual attendance of from thirty-five to forty.

More Moslem women and girls are to be found in the Sunday-school than ever before. Enough undermining with the pick-ax of truth and the "Wall of Islam" will totter, and when it totters it will fall.

EUROPE

England in 1526

In the spring of 1526 a cargo of Testaments (Tyndale's English translation), which had been secretly printed at Cologne, reached London from the Rhine, and was surreptitiously distributed in the metropolis and other parts of this country. Received with joy and thanksgiving by the people, the bishops and the authorities viewed the appearance of the precious volume in the mother tongue with alarm, and took steps to destroy it. Wolsey gave orders for this English New Testament to be publicly burned. Tunstal, the Bishop of London, in a sermon at St. Paul's Cross, denounced the book as heretical; and, upon the conclusion of the sermon, the New Testament was thrown into the flames. On November 1, 1526, Cardinal Campeggio wrote to Cardinal Wolsey expressing his delight that "a glorious and saving work for the protection of the Christian religion" had been undertaken in England, the glorious work being "the burning of the Bible in the common tongue," than which, said Campeggio, "assuredly no burnt-offering could be more pleasing to Almighty God!"—*London Christian*.

England in 1909

During the eight months from April to November inclusive, 1,826 cases packed with Scriptures, weighing altogether 178 tons, were sent out from the London headquarters of the Bible Society for shipment abroad. The books included versions in about 130 different languages. These shipments, however, represent only a fraction of the Society's output, as two-thirds of its editions are printed in the foreign countries where they are circulated.—*Bible in the World*.

Safeguarding Emigrants

An important letter has been sent by the Colonial Missionary Society to the secretaries of the County Unions, also to the district secretaries in Great Britain, urging that action should be taken by them to influence the churches to take immediate steps to safeguard as far as they could the thousands of young people who in the early spring leave the old country for Canada and other lands.

We understand that the Canadian churches are also taking similar steps in regard to those who arrive in the Dominion, and it is hoped that letters of introduction or transfer be given to those who are associated with churches. The matter is too serious to be overlooked. Its far-reaching importance can only be fully understood by those who know the dangers to which young life in new lands is exposed. Every year it is estimated that hundreds are lost to the churches in Canada and elsewhere owing to the lack of prompt action by church officials in this country. If early intimation were sent to the office of the Colonial Missionary Society, arrangements could often be made for those going out to be met at the port of arrival, and so a most helpful and much-needed service would be rendered.—*British Weekly*.

Salvation Army Training School

A few weeks since the Salvation Army Training College at Clapton opened its doors for the 1909 session. Upward of 500 students entered for training, including 66 women cadets, who are specially devoting themselves to rescue, slum and maternity work under Mrs. Booth. The training of an army captain at Clapton extends over ten months. The young enthusiast is taught, in addition to theological and doctrinal subjects, how to hold a crowd, how to deal with drunken disturbers of his meetings, what to advise perplexed mothers to do in case the baby is taken ill, the best way to scrub a floor and cook a dinner, how to keep accounts, and when to resist an overbearing or unjust police official.

The new students have been gathered from every corner of the British Isles. They are, for the most part, people in humble circumstances, who have had to exercise considerable self-denial in order to provide the outfit that is to see them through till the end of the year. Several children of prominent officers are included.

The Salvation Army and the Poor

The current *Review of Reviews* has an interesting article on the Salvation Army and the English unemployed. The army has brought to Canada and settled upon government lands about 55,000 of these starving, out-of-work people. These are the people who may be seen shivering on the London streets, sinking exhausted to the pavements, passing the night in a muttering stupor without shelter; standing, two or three thousand in a line, half-frozen and waiting patiently for a bite to eat, or joining the hungry marchers through the streets. General Booth has a card which is presented to each emigrant on the army's chartered ships. It reads: "God carry you safely to your new home. Fearlessly calculate upon hard work. Bravely meet difficulties. Do your duty by your families. Help your comrades. Make Canada a home that will be a credit to the old land. Put God first. Stand by the army. Save your souls. Meet me in heaven!"

Remembering What God Has Wrought

In calling for a "Week of thanksgiving, prayer and self-denial," February 21-27, the Baptist Missionary Society makes this recital:

There is much in the work of our society to call forth glad thanksgiving. God is doing great things for us. Last year nearly 2,000 souls were added to our ranks by baptism—651 India and Ceylon, 430 China, 780 Kongo, 44 Europe. Our native church numbers over 20,000 members and 13,000 scholars, not including the 46,742 members and 28,235 scholars in the West Indies, where the churches are now self-supporting. We have 1,017 stations, 832 Sunday-school teachers, 578 native missionaries and evangelists, and 302 European missionaries, wives, and lady helpers—146 In-

dia and Ceylon, 76 China, 66 Kongo, and 14 Europe. One hundred years ago the world was closed to us, and our churches were for the most part unresponsive. To-day doors are flung wide open, and from every field there come agonizing appeals—"Come over and help us."

A Far-north C. E. Society

This is a scene in Malmberget, Sweden, 50 miles beyond the Arctic Circle, where the most northern Christian Endeavor Society in Europe has its home. Dr. Clark visited this region several years ago. The longest day here is 408 hours, and the longest night in winter is of the same length. For seventeen days in winter the sun does not rise. For seventeen days in summer the sun does not set. What leisurely Christian Endeavor Meetings they can enjoy in Malmberget!—*Christian Endeavor World*.

Missionary Zeal of Swedish Methodists

The missionary activity of the Methodist Church in Sweden is indicated by the following facts furnished by the Rev. J. M. Erikson. During the past Conference year they have contributed \$6,122 for foreign mission work. Within the last two years 4 missionaries have gone out from the Swedish Conference, two to East Central Africa, one to Malaysia, and one to West China. A fifth is now under appointment to Inhambane, East Central Africa. Ten pastor-teachers or helpers in India receive their support from Sweden.

"Toleration!" in Italy

Following upon a remarkable revival at Campiglia dei Berici, a village in Venetia, a church has been erected and dedicated for services in connection with the Wesleyan missions. The ground for the building and for a house for the minister was given by a converted artizan named Tosetto, who, with other converts, gave free labor in order to keep down the cost. The building is a very tasteful one, with suitable texts on the front. There were a number of tumults during the progress of the work, and Tosetto was shot at by a hidden would-be assas-

sin, but escaped unhurt, the ball passing through his hat. The opening services were crowded, despite the fact that an official ecclesiastical document had been circulated threatening excommunication by special order of the pope to all who took part, "either directly or indirectly." The same punishment was promised to any one who "even for curiosity" reads the heretical books or ventures into the building. Rev. W. Burgess, of Rome, recording the events, states in the *Foreign Field* that a Romanist catechism recently sanctioned by the present pontiff contains the following:

Question: If a Christian should be offered a Bible by a Protestant, what should he do?

Answer: He should reject it with horror, and if he may have received it inadvertently he should immediately throw it into the fire, or give it to the parish priest.—*London Christian.*

Increase of Bible Study

The "Bible Circles for Pupils of Higher Schools" in Germany have now been doing their blest work for twenty-five years. It was at the gymnasium (college) in Elberfeld, where, in 1883, the first of those "Bibel Kranzchen" was organized. To-day, there are 121 in 91 cities, with a membership of over 5,000. The object is the study of the Bible. Only students of higher institutions are admitted to membership.

AMERICA

How Foreign Missions Aid Home Missions

Says Dr. J. L. Barton, one of the secretaries of the American Board:

In Massachusetts, working under the Home Missionary Society for Armenian colonies, there is a large number of Armenians trained for this work in foreign mission institutions in Turkey; and what is true of Massachusetts is true of New York, Illinois, California and other States where Armenians are congregated. The editor of the only evangelical Armenian paper published in the United States is a graduate and former teacher in Euphrates College, Harpoot, Turkey; and the pastors of the self-supporting Armenian churches in Massachusetts, New York, Chicago, and California received their training at the hands of mission-

aries abroad. The same is in a measure true of the work for the Greeks and Assyrians here.

Those laboring most effectively for the Slavs in Cleveland and Chicago were first trained in the American Board mission in Bohemia. To-day working among the Slavs in Canada and the United States there are evangelical Slavs, who are giving their time and strength and talent to this work, every one of whom was trained in the mission of the American Board in Bohemia. Dr. Clarke, of the Bohemia mission, says that there are more Bohemians trained in the mission in Bohemia working for their own people in Canada and the United States than there are in Bohemia itself. Missionary trained men and women are working for Chinese and Japanese not only upon the Pacific Coast but in other States.

Country Churches as Producers of Missionaries

Dr. Barton states this well-nigh startling fact:

The American Board has sent out missionaries who were born in New Hampshire to the number of 171. Of this large number only one was born in Keene, one in Concord, and one in Manchester, all the rest having been born in smaller country places. From Vermont 217 missionaries have been sent, practically all of whom came from the country. It is significant that 7 of these 217 came from a church at Randolph, which has now on its roll less than 100 members, of whom nearly one-half are absentees. The board has sent from Massachusetts 556 missionaries, only 13 of whom were born in Boston, and the most of whom came from small country churches. In all of these cases the churches which have furnished the most missionaries might be called home mission churches, and many of them are now receiving aid from the Home Missionary Society.

The Great Home Mission Campaign

From Atlanta, Georgia; Hartford, Connecticut; Buffalo and Brooklyn, New York; Pittsburg and Philadelphia come encouraging reports of the Home Mission campaign conducted jointly by the leading denominations. The following are some of the reports:

"Seventeen religious denominations are federated under the banner of this great twentieth-century movement in the interest of Home Missions; and the object of the various meetings is

to familiarize the people with the character of this great crusade, behind which is massed the united strength of all evangelical Christendom.

"Less than one year old, this splendid organization has assumed colossal proportions. Ignoring sectarian lines and creeds, it presents an impressive front. The object-lesson in Christian unity which the movement exhibits in this age of discordant whims and theories is most encouraging."

"In the evening 1,200 men and women were crowded in the church. 'America, God's Laboratory for the World,' was the subject of the inspiring address by Rev. Josiah Strong, D.D., and the concluding address given by Rev. Charles E. Jefferson, pastor of the Broadway Tabernacle, whose mass of facts and figures proved to be one of the most interesting topics of the session."

"The meetings were a great success. One immediate result is that the various denominations are to get together, and plan to cooperate in their city mission work to such an extent as to prevent overlapping."

How Lincoln Seems to the Freedmen

The February abounded in Lincoln celebrations and fine orations by the hundred, no tribute paid was finer or more whole-hearted than one by the *American Missionary* for that month, which gives nearly fifty pages to articles by colored men and women, all freedmen, or children of ex-slaves. Of these writers seven were educated in the institutions of the *American Missionary Association*, which has done more than any other single agency for carrying on the work begun by Lincoln's Proclamation of Emancipation. One of them, Prof. Kelly Miller, of Howard University, says:

One hundred years ago Abraham Lincoln was born amidst a lowly life. There is none other than the Son of Man to whom the great Messianic prophecy applies with such pointed pertinency. He grew up as a root out of dry ground. He had no form nor comeliness that we should desire him. He was a man of sorrows and acquainted with grief. The haughty and supercilious

hid, as it were, their faces from him. He was wounded for our transgressions and bruised for our iniquities. With his stripes we are healed. He was cut out of the land of the living. Yet he has had his portion with the great and shared the spoils with the strong.

The Fruit of Lincoln's Doing

In a recent address in New York City, Booker T. Washington stated that he first heard Lincoln's name in a prayer offering by his mother in a slave cabin, in which she asked that victory might crown the efforts of the Union army. He also said:

Lincoln lives in the 32,000 young men and women of the negro race learning useful trades and occupations; in the 200,000 farms acquired by those he freed; in the more than 400,000 homes built; the 46 banks established and 10,000 stores owned; in the \$550,000,000 worth of taxable property in hand; the 28,000 public schools existing with 30,000 teachers; the 170 industrial schools and colleges; the 23,000 ministers and 26,000 churches. But above all this, he lives in the steady and unalterable determination of 10,000,000 black citizens to continue to climb year by year the ladder of the highest usefulness and to perfect themselves in strong and virtuous character. For making all this possible Lincoln lives.

Men's Reformed Church Movement

The committee appointed to plan the organization of a Men's Missionary Movement in the Reformed Church of America adopted the following plan, which was recommended for adoption at a conference held in the Marble Collegiate Church, New York:

1. The Men's Missionary Movement is an alliance of the men of the churches for cooperation in furthering the Foreign and Domestic Missionary interests of the Reformed Church in America.

2. Every man who is a member or adherent of any Reformed Church, and every minister in affiliation with the denomination, shall be considered to be a member of the Movement.

3. The men identified with any church may, if they choose to do so, organize as a local branch of the Movement, adopting such plan and name as may be adapted to local conditions.

4. In each Classis the laymen appointed under section 3 shall constitute a Classis Committee of the Movement.

5. A General Committee shall be constituted by the appointment of two lay

representatives from each Classical Committee. The secretaries and the Boards of Domestic Missions and Foreign Missions shall be ex-officio members of the General Committee.

6. The General Committee shall appoint an Executive Committee of fifteen, whose members shall be chosen from such localities that they may meet together without difficulty.

7. The duties of the several committees shall be as follows:

(a) The Classical Committee shall have the direction of the work of the Movement within each Classis. They shall encourage local organizations of the men in the churches, plan for Classical Conferences, and in other suitable ways further the purposes of the Movement.

(b) The General Committee shall have general direction of the Movement, especially as it relates to the whole denomination and the General Synod. It shall plan for Men's Missionary Conventions in suitable centers at least once each year.

(c) The Executive Committee shall act for the General Committee when the latter is not in session.

It was voted to recommend that the first meeting of the General Committee be held on Monday, October 25, 1909, at such place as may be fixed by the acting Executive Committee.

The plan of organization was designed to be flexible enough to meet conditions in every church. It was devised and adopted in the spirit of prayer and service.

Christ Mission Anniversary

This enterprise in behalf of Roman Catholics has just passed its thirtieth anniversary, having been established in 1879 under the control of James A. O'Connor, a converted priest. At the headquarters, 331 West Fifty-seventh Street, New York, its anniversary (December 20th), was marked by a sermon on "Testimonies of Catholic and Protestant Christians." A converted priest, Rev. Thomas Barbeieri, formerly connected with the Church of Our Lady of Mount Carmel in New York, told the story of his conversion, and Dr. J. N. Taft, a relative of the President, preached on December 27th. After watching the progress of this mission for many years and from personal acquaintance with its superintendent, we can honestly commend it to the prayers, sympathies, and support of the people of God.

Christian Endeavor Among the Eskimos

A Christian Endeavor Society has been formed among the Eskimos of the Friends' mission at Kotzebue, Alaska, under the leadership of Mr. and Mrs. James V. Geary. More than forty young people, all under twenty years of age, and all Eskimos, were present at the first meeting. They have adopted a very simple pledge. The Friends' Arctic Mission has nearly 1,500 Eskimo members. Besides being a missionary, Mr. Geary is postmaster and superintendent of the reindeer herd. Mrs. Geary is government teacher of the day school and gives instruction on industrial lines, such as breadmaking, dressmaking, and by visiting the homes, in home-making.

A Noted Indian Chief

Geronimo, a noted Apache Indian, died of pneumonia in February at Fort Sill, Oklahoma. For twenty-two years he was kept as a prisoner of war, as one who could no longer be trusted, and is supposed to have passed eighty years of age. He was a veritable tiger in his thirst for human blood and was a foe to be feared. The Apaches who followed him on the war-path would, if orders were given, have dared any perils if he but raised his hand or sounded the war-whoop.

He professed conversion three years ago, and was received into membership in the Reformed (Dutch) Church.

Saving the Immigrant

A writer in the *British Congregationalist* gives an account of the way in which the churches of all denominations in Canada are seeking to deal with the multitudes of immigrants who pour into that country. A definite form of welcome has been provided at the ports of entry, chaplains representing the churches being on hand to welcome the newcomers and introduce them to Christian people. Such a movement must have far-reaching consequences. The moment of arrival in a new country is a perilous one in many ways for the immi-

grant; and if he or she can only be captured immediately by the Christian brotherhood, a great step will have been taken in the forming of the character of the new country as well as in the saving of the individual. As colonial life extends, Christians in the motherland must rise to the occasion and see that ministers and workers across the seas have their hands strengthened for the important work of saving the immigrant.—*London Christian*.

Consolidation of Periodicals

For years the Congregational societies engaged in the different phases of home mission work have decided to publish no longer each a monthly periodical; but for the sake of economy, harmony and cooperation to unite in sustaining a single one to be called *The American Missionary*, to cost to subscribers but fifty cents a year. The foreign work, however, will continue to be represented by *The Missionary Herald*.

A Campaign of Education

The Foreign Missionary Society of the Disciples of Christ is conducting a unique educational campaign through the agency of moving pictures. They have secured eight of the best of the moving-picture scenes from the Young People's Missionary Movement. These scenes are from Japan, China, India and Africa. With these have been combined 100 or more slides of the work of the society around the world. Two of the best combination moving-picture and stereopticon machines have been purchased. A. McLean, president of the society, and S. J. Corey, one of the secretaries, are spending nearly four months in the field with these outfits. With each leader are two returned missionaries.

A Native South American Missionary

That an indigenous ministry is being raised up in South America is instanced in the case of the Rev. Bonifacio Ferreyra Borjas, of the Eastern South America Conference. A native

of Paraguay, converted under the ministry of the Rev. Remigio Vazquez, in Buenos Ayres, he received his earliest training under the personal direction of his pastor, pursuing later a course of study in the Theological Seminary under the late Dr. Samuel W. Siberts. His first appointment was to a difficult field, that of Dolores, in the province of Buenos Ayres. Within a year he has won universal esteem, has dissipated prejudices, has had converts, and has secured the erection of a church building, recently dedicated.—*World-Wide Missions*.

Progressive South America

Tho we hear much of the tremendous emigration in progress from Europe to the United States, little is heard of a similar movement toward the southern half of the New World. As Secretary H. C. Stuntz, of the Methodist Missionary Society, puts it:

Few North Americans realize the astounding progress which is being made in railway extension, agricultural developments, and systematic plans for the extension of the benefits of common-school education throughout nearly all of South America. Over \$40,000,000 of European capital have been expended upon railway construction in Argentina alone within the last twelve years. Immigration from Southern and Central Europe is pouring hundreds of thousands through the ports of Rio de Janeiro and Buenos Ayres. The immigration statistics of South America for 1908 show sixty-seven per cent. as large a number of foreigners coming to South America as passed through all our Atlantic ports. Republic after republic has thrown off the incubus of Romish intolerance and enacted laws granting equal protection to all faiths. And while magistrates, who have long been accustomed to punish heretics, will not readily yield to the new order, yet every day will give larger and larger scope to these laws.

Christian Endeavor in Chile

The first Christian Endeavor convention in Chile, according to *The Christian Endeavor World*, was held in Taiguén, a small town in the south. Valparaiso was the most distant point represented, but delegates were in attendance from Chillan, Temuco, Valdivia, and other parts. The conven-

tion lasted three days, and at the closing meeting the delegates rose one by one and expressed what Christian Endeavor and the convention meant to them. It was agreed to form a prayer band, and that at the hours of 12:30 and 7:30 each day, wherever they might be, they would lift up their hearts in prayer to God for blessing on the Church.

AFRICA

Great Britain and the Kongo

The government is still waiting for an assurance from the Belgian Ministry that reform in the Kongo Free State is at last to be undertaken in earnest. The latest Parliamentary paper on the Kongo question was published in November. After a lapse of more than two months, no definite reply has been given to Sir Edward Grey. Count de Lalaing warned the Foreign Secretary that delay would be inevitable owing to the transference of authority from the Kongo State to the Belgian Government. It was hoped in this country that the lot of the unhappy natives would be radically changed under the new system. The best influences in Belgian politics, including that of a Socialist leader like M. Vandervelde, had been ardently on the side of reform. It seems, however, that Belgian statesmen are in no position as yet to make promises.—*British Weekly*.

If Islam Should Possess Africa!

The great issue to be fought out in Africa is whether the continent shall be Mohammedan or Christian. The former faith has been propagating itself for 1,300 years, while Christianity has been there a bare century. It numbers some forty million adherents, as against Christianity's one million. It is fallacious to say that since Mohammedanism works an undeniable change for the better in the heathen black man, that it is a good enough faith for Africa. We need not criticize too absolutely the Mohammedan religion. Christian missionaries testify to its earnestness. It is the re-

ligion of action. One-half of its message — "There is one God" — is absolutely true, whatever may be thought of the other half—"and Mohammed is His prophet." The precepts of fasting and almsgiving, the injunction against gambling, strong drink, and usury, the frequent daily calls to prayer are not things to call for adverse comment. Dr. Stewart, a most eminent missionary authority, says of the difference the Mohammedan religion makes on the African: "It pulls him together and he becomes in every way more of a man, certainly more self-assertive." Polytheism disappears; sorcery dies away and human sacrifices; squalid filth gives way to cleanliness; hospitality becomes a duty; drunkenness is rare; idleness is regarded as degrading; justice is administered by written code rather than by the caprice of the chief, and a general moral elevation takes place.

Swedish Missionaries in the Kongo Free State

Of the missionaries of the eight great societies which are sending the Gospel to the thirty millions of heathen in the Kongo Free State, those of the Swedish Missionary Society alone do not complain over the conduct of the officials, declaring themselves satisfied with the state of their mutual relations. This is the more remarkable, because they labor in the same district where the American Baptists complain so much that the officials favor the Roman Catholic missionaries, who are therefore quite overbearing in their conduct. The work of the Swedish missionaries is described by them as favorable. Much educational work is being done and the 123 schools contain 4,029 pupils. Upon the 6 stations and 89 outstations 1,628 native Christians are found, but we must remember that only adults are baptized. More than 50 European laborers and more than 100 native helpers are employed in the murderous climate to which ten European laborers succumbed from 1901 to 1907. The sleeping sickness among the na-

tives has forced the missionaries to undertake quite a large amount of medical missionary work. Much literary work is also done by them, the whole Bible having been published in Kifioti in 1905, and a large grammar and dictionary are being printed. A monthly magazine for natives is published in 800 copies, a remarkable achievement. The Swedish missionaries expect to enter the French Kongo in 1909, having received permission from the French Government already.

Thanksgiving in Darkest Africa

We read of a recent jubilee held at Moriija in Basutoland, one of the stations of the Société des Missions Evangéliques de Paris, an occasion where 5,000 dark-skinned Christians gathered to give thanks for the good tidings, and all that the missionaries had brought of blessing. The men had nothing remarkable; their faces were more or less expressive, their costumes more or less civilized, with head wear ranging from the English derby to the great straw hat a foot and a half high. It was the women who took the eye; they have a remarkable sense for that which is becoming. They twist their turbans around the head in the most fantastic and becoming fashion, turbans of every imaginable color; one sees even the most vivid red, green, pale or emerald, blue, light or indigo. Christians wear a shawl, in plaid, or a solid color, but never matching the turban. The heathen are wrapt in large blankets, like a steamer rug, but never gray or brown, always with big patterns in red. These colors lightened by the sun make a most pleasing picture, a real feast for the eyes.

An Exodus from Tanganyika

In the London *Chronicle*, Rev. R. S. Wright tells of the removal of a whole tribe in order to escape from the deadly sleeping sickness. He writes:

Three weeks ago we had a visit from the native commissioner and the principal medical officer. The people were

told they must commence to remove at once. This is a great hardship, as it is now near the cultivating season, and there is not time to build storehouses, huts, and remove food, etc. On August 13th practically all the men in our villages turned out, and we set off to make preparations for the exodus to follow. They were accompanied a considerable distance along the road by their women-folk, who carried their food for them, and then with shrill cries gave them a good send-off.

In due time we reached the selected site, fixt camp, and made all snug for our stay. Toward evening about twenty of our teachers came in, each carrying a load of banana-plants, and singing, "God Bless Our Native Land," to the tune of "God Save the King." The hymns they chose for service that evening were "There is a better world, they say," and "There will be no more parting"—very well suited to the occasion, I thought. Knowing there would be a wild rush, quarreling, and infinite confusion were each man allowed to choose his own garden, I called the village elders, and instructed them to allot the garden to each man in rotation, beginning with the elders, next the teachers, and finally the rank and file. One hundred and thirty-nine plots were, therefore, allotted without quarreling or confusion, and to the satisfaction of all.

The Consecration of African Christians

German Southwest Africa suffered most severely, as our readers will remember, from the rebellion of the Herero tribes against the German Government in 1905. The mission stations of the Rhenish Missionary Society were almost broken up, and the work has been only slowly recovering from the effects of the war since the rebels were forced to surrender to the Germans. Now the work seems to have been firmly established once more, and especially joyful news has come from the colony during the closing months of the past year. Several new churches and chapels have been opened, among them the fine church at Rehoboth on November 15th. A large number of the Bastards and of the Namaquas and Damras were present and listened to the Gospel preached by the missionaries, and the straightforward address of the representative of the German Government. The new church seats about eight hundred peo-

ple and is well built and comfortably furnished. The cost of its erection has been borne exclusively by the members of the native Christian congregation. They voluntarily subscribed \$7,000, an immense amount if one remembers the limited opportunities of earning money, and furnished personal labor and services to the amount of almost \$4,000. Thus these native Christians gave a wonderful example of deep, whole-hearted consecration unto the Master, which is well worthy of our imitation.

A Notable Gathering in Mengo Cathedral

One of the greatest events in the history of the Church in Uganda was the presence of four kings together for worship at two services in Mengo Cathedral on Sunday, November 8th. They were the kings of Uganda, Bunyoro, Ankole, and Toro, who were in Mengo for the exhibition and the celebration of the birthday of King Edward VII. The first of the two services is thus described by the Rev. J. Roscoe, writing from Mengo:

The morning service was a packed one, and was an imposing sight; the procession of some 50 leading chiefs, together with the four kings and the regents, and at the head Busoga with some of his chiefs, all in state robes, was a picturesque one. It was an event never to be forgotten by the Christians here, as it was the first time any king other than the King of Uganda had ever been to a service in the cathedral. The Rev. H. W. Duta, in his sermon, pointed out how the early missionaries had toiled and sowed seed, how Bishop Hannington and others had laid down their lives to bring the Gospel to Uganda, and now we were beginning to see the real harvest. The four kings together was a sight never before beheld in Uganda. The only cause for kings to meet in the past was for battle, but here we saw them, together with their people, taking part in one religious service, and worshiping the same God and rejoicing in the same Savior.—*C. M. S. Gazette.*

MISCELLANEOUS

A Century Plant and Its Fruits

According to a recent report 11,250,000 "heathen" have been converted to Christianity during the past hundred years. The figures, if accu-

rate, and they are most likely to be under than above the truth, says *Christian Work and Evangelist*, by no means register the benefit which missionary effort has conferred upon the pagan world. Beyond the 5,000,000 adherents of the 10,000 organized churches, the 8,000 Bible schools with their 1,500,000 of pupils, the 50,000 native ordained preachers, and all their unregistered influence upon the people, beyond all the benefits of civilization, commerce, industry, arts, brought in the wake of missionary effort, and in so many cases impossible but for its effect upon the people, above all these and far more valuable than any of them has been the silent, indescribable but immensely potent influence of the lives, the sacrifices, the self-forgetful love, the death in countless instances, of the missionaries themselves.

The Potency of Many Small Gifts

Not long since a missionary wrote:

The fact that India supports no less than 5,000,000 fakirs, mostly by small gifts given by the very poor, gives some idea of the possibilities awaiting the Indian church in the matter of self-support when it resolves to say good-by to foreign money and rises to the full dignity of its position as an indigenous independent church, laying itself out for the good of the people of this great empire.

The Aim of Missions Past and Present

Says Secretary Barton, in his "Review of the Year," at the annual meeting of the American Board:

Almost within a single decade foreign missions have advanced from an endeavor mainly to reach individual men and women, and to shape a narrow range of society, to a recognized place as a force operating upon the great races and nations, developing in them a self-consciousness, awakening in them a new sense of independence, and training them to use wisely national power and responsibility. This has ever been the result of Christian instruction among the backward races: it will ever be the same until none are left behind.

OBITUARY NOTES

Rabbi Ignatz Lichtenstein, of Budapest

Rabbi Ignatz Lichtenstein died in Budapest, Hungary, in his eighty-fifth year on October 16, 1908. He was

one of the most picturesque figures in the history of Jewish missions during the last twenty years. Born as the son of strictly orthodox Jewish parents, he was ordained as rabbi and became district rabbi in Tapio-Szele, a little Hungarian town, in 1873. Ten years later the reading of a New Testament, which many years before he had confiscated as dangerous literature from a Jewish teacher, convinced him that Jesus of Nazareth is the Messiah. For several years he dared not speak of his faith, but finally his heart overflowed and one Sabbath, as he was preaching to his Jewish congregation, he spoke of Jesus as the true Messiah and the Redeemer of Israel. Soon after he published three pamphlets on the question, which created a tremendous sensation among the Jews of Europe. Persecutions came at once, and Rabbi Lichtenstein was cited to appear before the assembled Rabbinate in Budapest. When he entered the hall, he was greeted with the cry, "Retract! Retract!" His answer was, "I shall most willingly retract if you convince me that I am wrong." A compromise was offered, but he declined it. Six years he continued to be a district rabbi and to preach and teach from the New Testament in his own synagogue, in spite of persecutions and bitter opposition. Missionary organizations and denominations sought his services, and even an emissary from the Pope came with a tempting offer. But Rabbi Lichtenstein decided to remain among his own nation and not to be baptized, that he might thus exert upon his Jewish brethren an influence from within. In 1892, however, he resigned his office and, after a brief visit to England, settled in Budapest, where he was supported by a small council of English friends of Israel. At first his work in Budapest was full of promise, but gradually it became very clear to every observer that his continuance within the Jewish camp did not remove the offense of the cross, but apparently decreased his usefulness.

He entered into rest, avowing his faith in Jesus the Messiah to the very last, and was buried in the cemetery of the Reformed Jewish Synagog in Budapest, of which he had remained a nominal member to his death.

Rabbi Lichtenstein's pamphlets are valuable as missionary literature and are gladly received and read by the Jews of eastern Europe. He was faithful unto death, and even those who do not agree with his views in remaining unbaptized and continuing a nominal member of the Jewish community, acknowledge his honesty and his integrity of purpose. His life and testimony have not been in vain.

Death of Father Janssen

On January 15th Father Arnold Janssen died at Steyl, in Holland, in his 72d year. He was the founder and the superintendent-general of the Society of the Divine Word, the German-Dutch Foreign Missionary Society of the Roman Catholic Church. In 1875 he founded the first German Roman Catholic Mission House at Steyl, in 1888 the College of St. Raphael in Rome, in 1889 the Missionary Seminary in Moedling near Vienna, in 1892 the Mission House near Neisse, in 1898 the Mission House St. Wendel near Treves, and in 1904 the Mission House St. Rupert near Salzburg. He was also the founder of the Women's Association of the Handmaids of the Holy Ghost. His executive ability was marvelous, and under his directions missionaries of the Society of the Divine Word have commenced work in China and Japan, in the South Sea Islands and West Africa, in North and South America. At his death, thirty years after the first missionary of the society had gone to China, there were laboring under him 234 priests, 118 lay brothers, and 182 sisters, while 50,000 baptized heathen and 50,000 catechumen were the visible results of the work. The cause of Roman Catholic Foreign Missions suffered a great loss in the death of Father Janssen.

FOR THE MISSIONARY LIBRARY

PERU: ITS STORY, PEOPLE, AND RELIGION. By Geraldine Guinness. Illustrated. 8vo, 450 pp. \$3.00 *net*. Morgan & Scott, London. Fleming H. Revell Co., New York. 1909.

It is easy to say that any book is one of unusual merit, but this is more than true of the book before us. This is the more remarkable in that it is the work of a young woman not twenty years old when it was written. The photographic illustrations are fine examples of art and are well chosen to illustrate the text.

Miss Guinness accompanied her father, Dr. Harry Grattan Guinness, on a sort of journey of missionary exploration to Peru and this volume is the result. It is dedicated to "all who have no interest in Peru," but those who read it must give up this title. In a charming style, with a wealth of its rhetoric, and withal generally accurate, the young traveler describes in three parts, first, the story of Peru, historically; second, the account of its people; and third, the character and results of its religions.

The third part is a terrific arraignment of Peruvian Romanism because of its abuse of political power, its superstition and lack of spirituality and the immorality of priests and people. The book closes with a glimpse into the realities of missionary life and the opportunities for missionary service. Not one dull page has found its way into this book, which is a great contribution to the literature on the "Neglected Continent." (See selections on pages 210-217, *MARCH REVIEW*.)

THE FORWARD MOVEMENT HYMNAL. Pamphlet. 15 cents. Baptist Forward Movement, Philadelphia. 1908.

Nothing is more stirring than a good missionary hymn. Most of our church hymnals are woefully lacking in number and variety of these hymns, so that a special book has been prepared for the missionary campaign. The hymns here included are appropriate for both home and foreign missions. Some are written by converts from

heathenism. They are not musical doggerel, but are worthy of use in any meeting. They include such well-known selections as Luther's "Mighty Fortress"; Wesley's "Come, Thou Almighty King"; Baring-Gould's "Onward, Christian Soldiers"; Zinzendorf's "Jesus Still Leads On"; Watts' "Jesus Shall Reign"; Miss Goreh's "In the Secret of His Presence," and others equally familiar, besides some excellent new words and music—75 in all. Fifteen responsive missionary Bible readings add to the completeness of the pamphlet.

THE WHY AND HOW OF FOREIGN MISSIONS. By Rev. Arthur J. Brown. 12mo, 286 pp. Illustrated. 50 and 35 cents, *net*. Young People's Missionary Movement, New York. 1908.

This popular presentation of principles and facts is already in its third edition. The major part is taken from the author's larger book, "The Foreign Missionary," and is arranged for a mission study course. It is a good companion volume to S. D. Gordon's more contemplative work, for it deals in a peculiarly striking way with the practical facts that appeal to thinking men. The missionary motive is clearly stated on a Biblical basis; the missionary administration and the selection and support of candidates are described by one who has had practical experience in the organization; missionaries at work and the native church are shown by one who has visited the field; missionary critics are fairly and ably answered, and the part of the home church in the enterprise is set forth with an evident knowledge of and sympathy for the difficulties and work that press on the local church. Here is an excellent book to put in the hands of earnest, thinking laymen and young people.

QUIET TALKS WITH WORLD WINNERS. By S. D. Gordon. 12mo, 280 pp. 75 cents, *net*. A. C. Armstrong & Son, New York. 1908.

Mr. Gordon's "Quiet Talks" have become widely known and greatly used. They are not so much discov-

eries of new truth as simple, strong statements of familiar principles and precepts. Their charm lies in their divine truth, their homely simplicity, and their adaptation to human needs.

This latest volume of "Quiet Talks" deals with God's love and plan of salvation for man. The Master's passion and plan, the need, the opportunity and emergency, and the past failure and coming victory are presented with spiritual insight and power that are convincing and compelling. Few pictures of a human father's dealing with his wayward child so powerfully show God's suffering for man's sin as that described in "A Human Picture of God."

The second series of "Quiet Talks" takes up the winning forces—the Church, the Christian, the Savior, the Spirit, prayer, money, and sacrifice. These are practical Bible studies that should lead to greater sacrifice and more devoted service. Mr. Gordon has a great gift in the simple setting forth of fundamental principles of the Christian life.

A HISTORY OF MISSIONS IN INDIA. By Julius Richter, D.D. Map, 8vo, 468 pp. \$2.50, net. Fleming H. Revell Co., New York. 1908.

Julius Richter is one of the leading authorities on missions of the European continent. As an author, editor and lecturer he is well known and highly esteemed in missionary circles, so that Professor Moore's excellent translation of "*Indische Missionsgeschichte*" is cordially welcomed. But it is, moreover, the best and most complete history, in the English language, of the beginnings and progress of Christian missions in the Indian Empire.

After a brief introductory description of the land the people and religions of India, Dr. Richter gives a careful and intelligent account of the work of the early Roman Catholic missionaries, the Syrian Church, the Danish Protestants, and the modern missionaries since William Carey.

The latter half of the book discusses the problems, organization, results,

and outlook of Indian missions. Dr. Richter is discriminating and careful in his limited use of statistics. There is no full statistical table, tho this would have been a valuable feature of such a book.

It is evident from a careful reading of this history that the most extensive and abiding work has been done through the great missionary societies. The independent work has sometimes been excellent in its spirit and method, but as the founders have passed away the converts have scattered and there has been nothing left to conserve the results. These free-lance movements lack the power from direction and the accumulated energy of the permanent and progressive societies. The success of missions is hindered by the character of many of the Europeans who bring Christianity into disrepute, by the heathen antecedents and surroundings of the converts and by the lack of adequate support for the missionary enterprise.

Dr. Richter's book is of greatest value to students of Indian missions. It is packed full with information.

GLIMPSES OF INDIAN LIFE. By H. S. Streatfield. 12mo, 171 pp. 2s, 6d. Marshall Brothers, London. 1908.

A woman missionary sees much that is shut out from the gaze of other foreigners. Miss Streatfield simply tells what she has seen in the cities and zenanas of South India, and thereby helps us to understand some of the difficulties and anxieties, joys and sorrows, that move the heart of one who sympathizes with God and man. The scenes described are simple pictures of every-day life in the mission compound, the school, the streets, and the native temples and zenanas. They are not of unusual merit, but they bring the reader at home into closer touch with the worker on the field.

WITH THE AFGHANS. By Claude Field. Illustrations and map. 8vo, 221 pp. 3s, 6d. Marshall Bros., London. 1908.

Afghanistan is another of the lands closed to the Gospel. A station is maintained on the Indian border at

Peshawur—called the vilest city in Asia—but not one step further are the messengers of light allowed to go. Even the native medical mission, at Lundi Kotal, has been abandoned. The English authorities fear Moslem fanaticism. Afghans have shown an interest in Christianity, the Bible has long been translated into Pushtu and converts have been won, but it yet remains to possess the land. The book is an unusually interesting story of the Afghans, and experiences among them. Afghanistan is one of the lands that needs to be besieged by prayers.

DAYBREAK IN TURKEY. By James L. Barton, D.D. Illustrated, 8vo, 294 pp. \$1.50. Pilgrim Press, Boston. 1909.

This is a timely volume, not because it describes the causes, course, or outcome of the new régime in Turkey, but largely because a student of affairs in that empire describes conditions and progress of civilization there before the new constitution was proclaimed. The missionaries have been working to redeem the land and the people for nearly a century, and the world is just waking up to see some of the results. The description of these picturesque and determined followers of Mohammed is worth reading, and the history of Christian effort for the enlightenment of their fanaticism and the reclaiming of their characters and service is full of fascination. The concluding chapter is the only one that deals with the new Turkey under the constitution, but the whole volume will shed much light on the natural and supernatural causes that have led to "Daybreak in Turkey."

STEWARDSHIP AND MISSIONS. By Charles A. Cook. 16mo, 170 pp. 75 cents. American Baptist Publication Society, Boston. 1908.

The author of several earlier booklets on systematic giving and church finances has here given a mission study text-book on Christian Stewardship which will be welcomed by a larger circle than that of his own denomination. He holds that the

work of missions will never be adequately supported until God's people realize their privileges and obligations as Christian stewards. In eight strong chapters with questions and lesson-aim the subject of Stewardship is defined, both as regards the acquisition and the use of money, as well as the matter of giving and tithing and the possibilities and rewards of stewardship for the individual and the local church. The quotations facing the chapter-headings furnish the reader with some of the best things ever written on giving and sacrifice for the kingdom, while the list of literature on the subject by other writers, among them Strong, Murray, Mott and Schauffler, invites further study. The book is a challenge to rearrange our acquisitions, activities and expenditures in the light of the great commission and the unparalleled opportunities of the hour. There are wonderful examples of consecrated givers and gifts; of pastors who realized that they were the shepherds and not the ewe-lambs of their flocks; and of church revivals that began by faithful stewardship. Study this book and you will see that "the annual offering plan for Foreign Missions is an affront to God," and that "all financial church problems are at bottom problems of spiritual temperature." The facts here given are good fuel for cold churches.

ISLANDS OF THE PACIFIC. By James M. Alexander. Illustrated. 12mo, 369 pp. Second edition. \$1.50. American Tract Society, New York. 1909.

Students of history and present-day politics tell us that the Pacific is to be the great theater of world movements in the near future. The islands are becoming more and more important to the great nations, and the work of Christian missions is being put to the test. For this reason, if for no other, the revision and republication of Dr. Alexander's book, at a reduced price, is most timely.

This has long been the best missionary book on the islands of the Pacific.

The picturesque natural scenery and primitive peoples in their savagery, idolatry and degradation of these islands are set forth in contrast to the changed conditions brought about by the Gospel of Christ. The stories of Hawaii, Pitcairn, Tahiti, and the Fiji islands are romantic and wonderful in the extreme. The book is incomplete for lack of an index.

O-HEART-SAN—A JAPANESE GIRL. By Helen E. Haskell. Illustrated in colors. 12mo, 129 pp. \$1.00. L. C. Page & Co., Boston. 1908.

Foreigners, especially Asiatics, have a fascination of their own, and Miss Haskell's story of "O-Heart-San, the Beautiful, and Haru, the young Prince Imperial," are no exception. It is not a missionary book, but a tale for children—a simple, entertaining, prettily published story that will at least awaken sympathy for the brothers and sisters across the Pacific who are being ill used in California.

THE LITTLE EGYPTIAN COUSIN. By Blanche McManus.

THE LITTLE GRECIAN COUSIN. By Mary F. Nixon-Roulet. 12mo, 141 pp. 60 cents each. L. C. Page & Co., Boston. 1908.

These attractive stories for children of about twelve years describe the lives of children of other lands. They are well told and have a mission in strengthening the bonds between the girls and boys of the wide world. They do not always distinguish between truth and superstition in the accounts of religious customs and beliefs.

NEW BOOKS

MISSIONS IN THE PLAN OF THE AGES. By William Owen Carver, M.A., Th.D. 12mo. \$1.25, *net*. Fleming H. Revell Co., New York. 1908.

INTRODUCTION TO CHRISTIAN MISSIONS. By Thomas Cary Johnson. 12mo, 220 pp. Presbyterian Committee of Publication, Richmond, Va. 1908.

WITH THE AFGHANS. By Claude Field, M.A. Illustrated. 12mo, 221 pp. 3s, 6d, *net*. Marshall Bros., Ltd., London. 1908.

GLIMPSES OF INDIAN LIFE. By Henrietta S. Streatfield. 12mo, 171 pp. Marshall Bros., Ltd., London. 1908.

NEW YORK CHARITIES DIRECTORY. An Authoritative, Classified, and Descriptive Directory to the Philanthropic, Educational, and Religious Resources of the City of New York, including the Boroughs of Manhattan, the Bronx, Brooklyn, Queens, and Richmond. Compiled by B. R. Hurd. 18th edition. 16mo, xxiv-813 pp. \$1.00. Charity Organization Society, New York. 1908.

THE CLAIMS AND OPPORTUNITIES OF THE CHRISTIAN MINISTRY. A Series of Pamphlets Edited by John R. Mott. 16mo, 50 cents a set, *postpaid*. Y. M. C. A. Press, 124 East 28th St., New York. 1908.

THIRTY-FIRST ANNUAL REPORT OF THE COUNCIL OF MISSIONS COOPERATING WITH THE CHURCH OF CHRIST IN JAPAN. 16mo, 67 pp. The Publications Committee of the Council. 1908.

A STANDARD BIBLE DICTIONARY. Edited by Melancthon W. Jacobus, D.D., Edward E. Nurse, D.D., and Andrew C. Zenos, D.D., in Association with American, British, and German Scholars. Illustrations and maps. xxiii-920 pp. \$6.00, *net*. Funk & Wagnalls Company, New York. 1909.

HOME MISSION HANDICRAFT. By Lina and Adelia B. Beard. Paper, 12mo, 140 pp. 50 cents. Charles Scribner's Sons, New York. 1908.

THE PREACHER—HIS PERSON, MESSAGE, AND METHOD. By Arthur S. Hoyt. 8vo, 380 pp. \$1.50, *net*. Macmillan Company, New York. 1909.

THE TRAILERS—A NOVEL. By Ruth Little Mason. 12mo, 365 pp. \$1.20, *net*. Fleming H. Revell Co., New York. 1909.

SIDELIGHTS ON CHINESE LIFE. By the Rev. J. MacGowan. \$3.75. J. B. Lippincott Company, Philadelphia. 1909.

LIFE IN THE WORD. By Philip Mauro. 16mo, 110 pp. 50 cents, *net*. Fleming H. Revell Co., New York. 1909.

PERU—ITS STORY, PEOPLE, AND RELIGION. By Geraldine Guinness. Illustrated. 8vo, 438 pp. \$2.50, *net*. Fleming H. Revell Co., New York. 1909.

CHRISTIAN EPOCH-MAKERS. By Henry C. Vedder. 368 pp. \$1.20, *net, postpaid*. American Baptist Publication Society, Philadelphia. 1909.

THE CONVERTED CATHOLIC. Edited by Rev. James A. O'Connor. Volume XXV. January to December, 1908. 8vo, 380 pp. James A. O'Connor, New York. 1908.

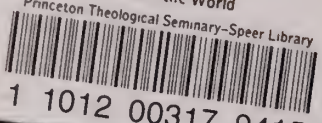
TRUSTING AND TOILING ON ISRAEL'S BEHALF. Edited by Samuel Hinds Wilkinson. Volume 14, 1908. 8vo, 196 pp. Mildmay Mission to the Jews Bookstore, London. 1908.

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